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# Korean Affairs Report

KULLOJA

No. 7, July 1983

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27 March 1984

## KOREAN AFFAIRS REPORT

KULLOJA

No. 7, July 1983

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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REVOLUTIONARY ORGANIZATIONAL SPIRIT AND DISCIPLINARY CHARACTER ARE THE SOURCE  
OF THE INVINCIBLE MIGHT OF OUR PARTY

Pyongyang KULLOJA in Korean No 7, Jul 83 pp 2-8

[Text] Revolutionary organizational spirit and disciplinary character are the attributes of the party of the working class. None but the party where a steely organizational spirit and disciplinary character are insured can become a truly revolutionary and militant party.

Our party, setting it forth as a basic question in realizing the qualitative consolidation of the party to establish a steely discipline, has always been directing keen attention to it. Under the sagacious leadership of the party and the leader the organizational spirit and disciplinary character of our party have come to reach such a height that has never been seen before. Precisely because of this, our party, even as walking the arduous road of revolution laden with trials, has been able to strengthen and develop into a chuche-oriented revolutionary party in possession of an invincible might, firmly defending the purity of the party ranks.

Establishment of the revolutionary organizational spirit and disciplinary character--this is a brilliant achievement adorning the history of our glorious party dating back to more than half a century, and constitutes a firm guarantee for going forward to strengthen and develop the party forever into the party of Comrade Kim Il-song the Great.

To ceaselessly enhance the organizational spirit and disciplinary character is a pressing task arising today in ever more strengthening the party to suit the demands of the developing revolution and the prevailing situation. Only by establishing a steely organizational discipline within the party is it possible to energetically step up socialist, communist construction, successfully beating back all kinds of machinations of the class enemies.

All party organizations and party members, by thoroughly carrying through the guideline of the party for establishing a strict organizational discipline, shall consolidate the might of the party ever more into the invincible and go forward to glorify ours as a party forever fighting revolution, as a party forever struggling.

(1)

To firmly insure the organizational spirit and disciplinary character is one of the basic questions arising in the construction of the party of the working class.

The great leader Comrade Kim Il-song taught as follows:

"... our party is a militant unit. For our party a strong revolutionary order and revolutionary discipline are necessary. Unless a revolutionary discipline and order are established within the party, the party cannot become a militant unit." ("A Collection of Writings of Kim Il-song," Vol 13, p 217)

The revolutionary organizational spirit and disciplinary character are the intrinsic characteristics of the party of the working class requiring all party organizations and party members to move in unison in accordance with the organizational principle and strictly observe the standard and order of internal party life. This constitutes a characteristic peculiar to the revolutionary party.

The party is a highly structured supreme organization of the working class. An organized force possesses an inexhaustible strength. No matter how many party members there are, the party which is not thoroughly solidarized in organizational terms, will become unable to properly carry out its mission as the vanguard unit of the working class. The might of the party is determined by its organizational spirit.

The party of the working class is the weapon of the class struggle, the weapon of the revolution and construction. In order to lead to victory the communist movement, the revolutionary movement which is a conscious and organized movement, the party which is its general staff, must firmly maintain the organizational spirit and disciplinary character in all its activities. Failing to insure the organizational spirit and disciplinary character, it is impossible to unite the masses as one or energetically call them to the revolutionary struggle and construction task.

Apart from the revolutionary organizational spirit and disciplinary character it is impossible to speak about the position and role of the party as the supreme organization of the working class, as general staff of the revolution, or think about its might.

Therefore, the revolutionary organizational spirit and disciplinary character are the life of the party of the working class and the source of its combat strength.

Historical experience of the communist movement shows that it is a very serious question bearing on the destiny of the party to insure a steely organizational spirit and disciplinary character. Only the party which goes forward to strengthen ceaselessly without a moment's interruption the struggle against the phenomena of liberalism and indiscipline can become a revolutionary and militant party.

The question of strengthening the organizational spirit and disciplinary character of the party arises more importantly in the stage of socialist, communist construction.

The socialist, communist society as an organized society can be ceaselessly consolidated and developed, and admirably managed when the unity of action and intense organizational spirit of the members of society are firmly insured.

The task of getting society organized can be carried out successfully only under the leadership of a political organization, especially the party of the working class. Only by ceaselessly strengthening the organizational spirit and disciplinary character of the party, which is the guiding force of the socialist, communist society and a political weapon for realizing the thought and leadership of the leader, is it possible to insure the collective and organized action of the members of society on a high standard.

Ours is a revolutionary party whose organizational spirit and disciplinary character have reached the highest standard.

The reason the organizational spirit and disciplinary character of our party are so solid and mighty lies above all in that these firmly unite the entire party around the leader and make it move as one.

The question concerning the center in solidarizing the party in organizational terms has fundamental significance. There can be no such thing as organizational solidarity without its center; and the center lost, it already means division.

The center for solidarizing the party of the working class in organizational terms is the leader. The leader comes to stand firmly at the center for organizational solidarity because, founding the party and uniting the masses, he plays the leadership role in leading the revolution to victory.

Only the party which moves as one with all party members firmly united around the leader, can defend its revolutionary character and maintain its existence as an organized unit, and firmly insure the unitary leadership of the leader for the revolutionary struggle and construction task.

Therefore, only the organizational spirit and disciplinary character which make it possible for the entire party to move like one living organic body, firmly united centered around the leader, become the most solid and the most mighty.

The organizational spirit and disciplinary character of our party are the organizational spirit and disciplinary character in higher form to realize the thought and leadership of the great leader Comrade Kim Il-song.

The organizational guidance system of the party of the working class provides a firm guarantee for establishing the revolutionary discipline which solidarizes the entire party around the leader.

Our party, by establishing an orderly organizational guidance system within the party, has become a monolithic organization where each and every one of the party members thoroughly obeys the party organization, the lower-level party organization the higher-level party organization, and the entire party moves in unison under the unitary guidance of the Party Center.

The party work system essentially is the revolutionary order and system realizing the unitary leadership of the leader. Through the struggle to establish a new revolutionary work system the organizational spirit and disciplinary character of our party have come to advance onto a higher standard.

Within our party the order has been established and put in place in an orderly manner which timely drives the teachings of the great leader Comrade Kim Il-song and the guideline of the party home to every corner of the base level, and the discipline has come to be established whereby all principled questions arising in party work and party activity are referred to the Party Central Committee and dealt with in accordance with the unitary judgment of the Party Center. And the revolutionary order whereby all party organizations and party members unconditionally embrace the teachings of the great leader Comrade Kim Il-song and the guideline of the party and carry them through to the end has been thoroughly established. Thus within the party have come to be firmly consolidated the steely organizational spirit and disciplinary character whereby the entire party, firmly united around the great leader Comrade Kim Il-song, moves as one under our leader's unitary leadership.

Resting on the unitary ideology system is precisely where the basic characteristics of our party's organizational spirit and disciplinary character are, where the ground that these are the most firm organizational spirit and disciplinary character lies.

The reason our party's organizational spirit and disciplinary character are so solid and mighty also lies in that these rest on the infinite loyalty to the party and the leader and intense voluntariness of party members.

The organizational discipline can become the most solid when it is observed by the conscious action and based on the voluntariness of members of the organization.

Within the party of the working class can only exist the organizational spirit and disciplinary character based on the political awareness of the mass of party members. In the discipline of the party of the working class there cannot be any slightest coercive element. A discipline observed under coercion cannot become a solid one, and the party moving under such discipline cannot fully perform its role as political planning staff.

To establish an organizational discipline based on the voluntariness of party members arises as a particularly important question for the party which has come to power. Failing to establish a voluntary organizational discipline within the party, it can obstruct the unity of ideological will and solidarity of the party ranks, unable to prevent the tendency of bureaucratism that can surface in the party in power.

The revolutionary discipline based on an intense political awareness and sense of responsibility of party members comes to reach the highest standard when their infinite loyalty to the leader who, bestowing priceless political life on them, looks after it, runs through the discipline.

Faithfulness to the leader makes the organizational solidarity of the party which is firmly united centered around the leader, unswervingly defended and consolidated into the invincible, whatever the adversity, and makes the organizational discipline which is established within the party, turned into the will of the mass of party members.



Party members who hold faithfulness to the leader engraved in their hearts as their revolutionary faith, ethics, are inspired by their faith, ethics to attain the revolutionary spirit to believe in none but the party and the leader, entrust everything altogether to the party and the leader, think and act wherever, whenever, only in accordance with the intent of the party and the leader, and carry through the decision and directive of the party unconditionally to the end, whatever the environment. The organizational spirit and disciplinary character of party members who work and live with such revolutionary ethics are so immutable that nothing can pull them down.

The organizational spirit and disciplinary character based on infinite loyalty to the party and the leader and intense political awareness are becoming the lofty features of our party members today.

Comprehensively embodied in the discipline of the party are the wishes and aspirations of the mass of party members intent on realizing the thought and leadership of the leader to the end.

Our party members, considering the process of voluntarily observing the organizational discipline as none other than the process of manifestation of their infinite loyalty to the party and the leader, are thinking and acting only in accordance with the intent of the party and the leader. Again, they hold it as the iron rule of work and life to regard the party organization dearer than their lives, approach the decision and directive of the party always with solemnity, and go forward to carry them through unconditionally to the end without a moment's delay and without the deflection of a fraction of an inch. Thus has come to be firmly established within our party the revolutionary discipline to infinitely love the party organization and hold the interests of the organization dearest, thoroughly abide by the party organization and thoroughly execute the organization's assignment, decision and directive.

Our party's organizational spirit and disciplinary character, because these are thus based on the infinite faithfulness of party members to the party and the leader, are becoming the most conscious and voluntary. The voluntary discipline thoroughly established partywide that all of the party members go forward to uphold the leadership of the party with intense loyalty is where the invincibility of our party lies.

The reason our party's organizational spirit and disciplinary character are so solid also lies in that these are the organizational spirit and disciplinary character consolidated amid the awesome practice of the revolutionary struggle.

The party's organizational spirit and disciplinary character are insured through the practical activity of the mass of party members. Divorced from revolutionary practice, it is impossible to establish a strong organizational discipline within the party. The process of revolutionary practice is the process of the party's organizational spirit and disciplinary character being consolidated and the process of their might being displayed to the hilt.

Our party's organizational spirit and disciplinary character are the most solid organizational spirit and disciplinary character achieved in the course of breaking through the trials of the revolution.

The Korean revolution has walked the road filled with arduousness and trials unprecedented in history. In the process, by ceaselessly strengthening its organizational discipline and organizing the entire party thoroughly in organizational and ideological terms, our party was able to brilliantly carry out the complex task of the anti-imperialist revolutionary struggle and the task of the intense social revolution, and achieve the transformation of this land into a socialist paradise. Our party's organizational spirit and disciplinary character not only have firmly insured the successful prosecution of the national liberation revolution and the class liberation revolution but have come to reach the high standard of reliably guaranteeing the attainment of the human liberation cause. All the barriers and trials encountered in the course of the revolutionary struggle over more than half a century, all the vicious machinations of the anti-party, counterrevolutionary factional elements have not been able to break our party's revolutionary organizational spirit and disciplinary character; and our party's organizational discipline has come to be consolidated ever more firmly in the course of breaking through all kinds of storms in history.

Because of the steely organizational spirit and disciplinary character, our party is becoming a monolithic combat unit unwavering in any raging storm, an ever-victorious revolutionary party going forward to successfully carry out any revolutionary task.

Indeed, the most solid organizational spirit and disciplinary character are the genuine face of ours as a *chuche*-oriented revolutionary party and the source of its invincible might.

(2)

Our party's organizational spirit and disciplinary character are the revolutionary organizational spirit and disciplinary character achieved in the long course of the struggle to strengthen the party in organizational and ideological terms.

The history of our party which, beginning to strike its roots in "T.D.," has registered 50-plus years of growth rings, is the history of glory in which the most solid organizational spirit and disciplinary character have been realized, overcoming all kinds of unorganized and undisciplined phenomena.

The great leader Comrade Kim Il-song, throughout the course from the time he began the struggle to found a *chuche*-oriented revolutionary party to the time he completed the task of founding the party and started consolidating and developing it, has attached great significance to the task of strengthening its revolutionary organizational spirit and disciplinary character and sagaciously organized and led the struggle for the realization.

The respected and beloved leader Comrade Kim Il-song, by setting up during the glorious anti-Japanese revolutionary struggle a unified party organizational guidance system for all party organizations from the Korean People's Revolutionary Army Party Committee to local party organizations and by establishing a strict organizational discipline within the revolutionary force, created the tradition of the steely organizational spirit and disciplinary character of our party.

It was because of the presence of this brilliant tradition that our party even in such a complex post-liberation environment was able to beat back the machinations of anti-party factional elements and sectionlists and establish a strong democratic centralized discipline within the party.

To establish the revolutionary organizational spirit and disciplinary character is a principled question arising not just in any one stage of the revolution but throughout the historical period of realizing the independent stand and attitude of the masses of working people. Even though it victoriously led the revolution in bygone days, if today it fails to maintain the revolutionary organizational spirit and disciplinary character, such party cannot achieve solid unity and solidarity and will become unable to correctly perform its role as the heart of society.

The great leader Comrade Kim Il-song, successfully overcoming the vicious machinations of anti-party, counterrevolutionary factional elements bent on fomenting liberalistic and undisciplined phenomena within the party in the course of the struggle to consolidate the party qualitatively, has established the revolutionary discipline of the entire party moving in unison, firmly united around the Party Central Committee.

With the entire party firmly united around the respected and beloved leader Comrade Kim Il-song in organizational and ideological terms, our party has been able to score the immortal achievement of enhancing its combat strength extraordinarily and leading the chuche revolutionary cause to brilliant victory.

The more complex the internal and external situations and the more enormous the revolutionary task confronting the party, the more it becomes an indispensable requirement in party construction to deepen the struggle to strengthen the organizational spirit and disciplinary character of the party to suit them.

The decade of the 1970s, in which a new great turnaround was brought about in the construction of our party, is resplendent with the priceless achievement that made the organizational spirit and disciplinary character of the party reach a lofty plane to suit the demands of the historic cause of conversion of the whole society to the chuche ideology.

Our party, by defining it as a precondition of the struggle for establishing the unitary ideology system of the party to establish a strong organizational spirit and disciplinary character and by going forward to ceaselessly deepen this task, has made the organizational spirit and disciplinary character of the party turned into a firm organizational spirit and disciplinary character consolidated thoroughly centered around the leader.

The question of establishing the unitary ideology system of the party can be solved successfully only through the struggle to establish a steely organizational discipline partywide. Only by strengthening the struggle to establish an intense organizational spirit and disciplinary character is it possible to firmly insure the unity and solidarity of the party and thoroughly establish the system of unitary leadership of the leader. Therefore, the struggle to establish a steely organizational discipline constitutes precisely the process of establishing the unitary ideology system of the party.

Our party, by deepening the task to establish the unitary ideology system of the party and energetically launching the struggle to establish a new revolutionary work system, has been able to insure a strong organizational spirit and disciplinary character whereby all party organizations and party members move in unison in accordance with the centralized discipline, and more thoroughly consolidate the organizational and ideological bases which make it possible to go forward to consolidate and develop the party forever into a chuche-oriented revolutionary party. This constitutes an immortal historic service rendered in creating a firm guarantee which makes it possible to attain the chuche revolutionary cause charted by the great leader Comrade Kim Il-song, from generation to generation to the end.

That our party has been able to strengthen and develop itself into a great revolutionary party which has reached a very high standard in terms of the solidity of its organizational and ideological bases or in terms of realizing its leadership for the revolution and construction is the precious fruit of the sagacious leadership of the Party Center which has deepened the revolutionary organizational spirit and disciplinary character to suit the new historic conditions.

Today our party, because of its steely organizational spirit and disciplinary character, is demonstrating its face proudly as a revolutionary party possessing an invincible might.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Our party, because of its strong organizational spirit and disciplinary character which nothing can pull down, gets to be an even more mighty, ever-victorious, invincible party." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," pp 25-26)

To insure a strong organizational spirit and disciplinary character within the party constitutes a basic condition for the party of the working class to become a revolutionary and militant party.

Ours, because of its revolutionary organizational spirit and disciplinary character, has been strengthened and developed into a mighty party which has realized the unity and solidarity of the party ranks on a lofty plane.

The proud face of our party where the entire party is united airtight around the Party Central Committee centered on the respected and beloved leader Comrade Kim Il-song, is a brilliant canvas of great unity and solidarity firmly guaranteed by a strong organizational spirit and disciplinary character.

Today with a strong organizational spirit and disciplinary character established within the party, all party organizations and party members have come to think and act with one heart, one will, based on one thought, and our party has become a monolithic organization like a living organic body, a revolutionary, militant organization capable of breaking through whatever storms. It is precisely because of this that our party is great and ever victorious.

Ours, again because of its revolutionary organizational spirit and disciplinary character, has become a mighty party capable of more thoroughly embodying the principle of democratic centralization.

The revolutionary organizational spirit and disciplinary character are an indispensable condition which makes the principle of democratic centralization thoroughly realized in party construction and party activity.

With the revolutionary organizational spirit and disciplinary character thoroughly established within our party, the decision and directive of the party are being transmitted to the base level without a hitch, the opinions of the base level are being speedily, precisely reflected to the center, and the revolutionary ethos of the entire party moving literally as one is being established.

Today in our country all tasks are being conducted only as intended and planned by the party, and any task the party has set its mind to, however difficult and complex, is being brilliantly carried out. The might of our party where all party, all country, all people under the leadership of the Party Center dynamically move forward in unison for the attainment of the chuche cause, is precisely the might springing from the strong organizational spirit and disciplinary character established within the party and from the principle of democratic centralization thoroughly embodied.

Our party, again because of its revolutionary organizational spirit and disciplinary character, has been strengthened and developed into a combat unit of chuche-oriented revolutionaries.

The might of our party is the might which is being firmly guaranteed by the intense ideological spirit and at the same time the strong organizational spirit and disciplinary character of the mass of party members.

Today our party, because it has been thoroughly organized with chuche-oriented communist revolutionaries complete with an intense ideological spirit and at the same time a strong organizational spirit and disciplinary character through which runs the chuche communist revolutionary spirit, has reached an incomparably high standard in its qualitative solidity.

Millions of party members going forward to uphold the leadership of the party with loyalty, holding the great chuche ideology as their firm world view and the revolutionary organizational spirit and disciplinary character as their lofty features--this is the face of our party possessing an ever-victorious might. The might of our party which is being guaranteed by the revolutionary organizational spirit and disciplinary character of party members, is inexhaustible, and is demonstrating a great vitality.

Truly, ours, because of its revolutionary organizational spirit and disciplinary character, has been strengthened and developed into a mighty party where the organizational and ideological bases capable of brilliantly carrying on and attaining the chuche revolutionary cause have been firmly created, into an invincible revolutionary party leading our revolution only along the one road of victory, whatever the environment.

(3)

To ceaselessly enhance the organizational spirit and disciplinary character of the party is an indispensable requirement arising in consolidating the party in ideological and organizational terms and firmly guaranteeing the future of the revolution.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Only if a steely organizational spirit and disciplinary character are insured within the party, can the party of the working class become a genuinely revolutionary and militant party and go forward to lead the revolutionary struggle to victory, breaking through whatever barriers and trials."  
(Ibid., p 25)

The working class and the masses of working people only under the leadership of the party can move the revolution victoriously forward and consummate it to the end, and achieve an unending growth and prosperity of the nation. In going forward to chart the road ahead for the revolution and work out the destiny of the people, there is no task more crucial than to strengthen the party and enhance its combat strength. The task to enhance the militant function and role of the party in every way comes to be carried out successfully through the course of ceaselessly launching the struggle to thoroughly establish the revolutionary organizational spirit and disciplinary character within the party.

An important requirement arising in enhancing the organizational life, disciplinary character of the party is that of establishing a revolutionary party life system partywide and regularizing, standardizing party life among party members.

To regularize, standardize party life and make the standard and order of internal party life strictly observed is a powerful method to strengthen and develop the party into a revolutionary party in possession of a strong combat power, revolutionizing party members and enhancing their organizational spirit and disciplinary character.

It is very important to enhance the view of the organization among party members through the process of regularizing, standardizing party life. Only if their revolutionary view of the organization is intense, can they go forward with a correct viewpoint and stand toward the party organization to work and live to suit the demands of the rules of the party and standards of party life.

By thoroughly holding the revolutionary view of the organization all party members must always approach the party organization with solemnity, work and live thoroughly abiding by the party organization, and strive to consciously receive the guidance and control of the organization.

In order to regularize, standardize party life, it is imperative to make all party members sum up their life routinely in accordance with the party life summation system, participate in the standardized life without exception and train themselves ideologically and temper themselves revolutionarily.

To go forward to ceaselessly improve the revolutionary work system established within the party is an important question arising in strengthening and developing the party into a steely party possessing a strong organizational spirit and disciplinary character.

The organizational spirit and disciplinary character of the party are guaranteed by the revolutionary work system and order. The party of the working class, if only it always properly establishes the party work system and goes forward to ceaselessly improve it to suit the demands of the developing revolution, can strengthen and develop itself into a revolutionary vanguard unit possessing a steely organizational spirit and disciplinary character.

Within our party has been established and put in place in an orderly manner the revolutionary party work system created by the Party Center, which is demonstrating an immense vitality in party work and party activity. All the party work systems set down by our party such as the work system to insure the unitary leadership of the leader, the work system with primary emphasis on work with people, the orderly system of guidance for the base level represent the revolutionary work system which is in accord with the intrinsic nature and mission of the party and strengthens the combat strength of the party in every way.

All party organizations and functionaries, by going forward to launch work in accordance with the revolutionary party work system, must see to it that a steely organizational discipline prevails partywide and the leadership of the party for the revolution and construction is thoroughly insured.

The basics in the revolutionary work system of our party are that of referring all tasks of the party to the Party Center and launching work in accordance with the intent of the Party Center.

Inasmuch as the party is the political weapon for realizing the thought of the leader, the party work system aimed at embodying the thought of the leader must necessarily be established in such a way as to firmly insure the unitary leadership of the party and must ceaselessly be improved in that direction.

By ceaselessly improving the party work system in such a way as to make the unitary leadership of the Party Center insured more thoroughly partywide, we must refer all questions arising in party work and party activity to the Party Center and go forward to deal with them and launch work in accordance with the unitary judgment of the party. In this way we must make the steely discipline more firmly prevail partywide that under the unitary guidance of the Party Center all party organizations move in unison, and unconditionally accept and thoroughly carry through all the guidelines the party sets forth.

A strong organizational spirit and disciplinary character can be thoroughly established only through struggle.

Unorganized, undisciplined phenomena have their origin in liberalistic ideas and are all acts which obstruct the unity and solidarity of the party and weaken its combat strength.

All party organizations must strengthen ideological indoctrination among party members, on the one hand, and without compromising with or overlooking the slightest undisciplined phenomenon, must go forward to launch a strong ideological struggle and overcome it in a timely manner.

To go forward to ceaselessly enhance the organizational spirit and disciplinary character of the party is a lofty duty and a glorious task facing all party organizations and party members for strengthening and developing ours into a steely party possessing an invincible might.

By launching party work and party activity always in accordance with the party's organizational principle and standards of life, we must go forward to more thoroughly consolidate our party into a highly organized combat force.

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TO HOLD FAST TO THE CHUCHE STAND IS THE INTRINSIC DEMANDS OF THE COMMUNIST  
MOVEMENT AND MARXISM-LENINISM

Pyongyang KULLOJA in Korean No 7, Jul 83 pp 9-14

[Article by Kim Ch'ol-hui]

[Text] Under the sagacious leadership of the great leader Comrade Kim Il-song our people have come far on the glorious road of revolution, and today our revolution is deepening and developing ceaselessly onto a new higher stage of socialist, communist construction.

One of the important questions in more energetically accelerating the march of socialist, communist construction in our country under the banner of Marxism-Leninism and the chuche ideology is that of firmly maintaining the chuche stand in all areas of the revolution and construction.

The thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, by enunciating that the chuche stand and principle are in accord with the theory of the communist movement and the principle of Marxism-Leninism, gives a scientific answer to the crucial question arising in attaining the socialist, communist cause.

With the question calling for maintaining the chuche stand in the revolutionary struggle and construction task profoundly elucidated by the thesis, the road has come to be clearly illuminated which makes it possible to highly promote the might and invincible vitality of Marxism-Leninism and the chuche ideology, successfully solve questions arising in revolutionary practice, and go forward to brilliantly attain the communist cause.

The great leader Comrade Kim Il-song, by founding the chuche ideology reflecting the demands of our era in which the masses of people, having entered the stage as the masters of the world, are going forward to work out their destinies independently, creatively, has established the correct stand and principle which must be maintained in the revolution and construction.

The chuche ideology is a great thought enunciating the immortal truth that the masters of the revolution and construction are the masses of people and the

driving force of the revolution and construction also resides in the masses of people. Put another way, this is the thought that the master of one's destiny is oneself and the strength to work out one's destiny also resides in oneself.

From the intrinsic revolutionary nature of the chuche ideology springs the demand for holding fast to the chuche stand and principle in the revolution and construction.

The chuche stand and principle are the stand and principle to approach the revolutionary movement with the masses of people at the center, and carry out the revolution and construction, enhancing the role of the masses of people. These are the revolutionary stand and principle which make the masses of people hold fast to their position as the masters and fully perform their role as the masters in the revolution and construction.

An important part of the content of the chuche stand is the independent stand. To say to maintain the independent stand means to go forward to solve all questions arising in the revolution and construction according to one's self-dependent judgment and determination to suit one's interests and with one's own strength on the principle of self-reliance. To maintain the independent stand is a basic requirement of the masses of people in holding fast to their position as the masters in the revolution and construction. In order to maintain the independent stand, it is imperative to embody the principle of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense.

Another important part of the content of the chuche stand is the creative stand. To say to maintain the creative stand means to go forward to solve all questions arising in the revolution and construction to suit the specific conditions of one's country, mobilizing the creative strength of the masses of working people. To maintain the creative stand is an indispensable requirement of the masses of people in fully performing their role as the masters in the revolution and construction. In order to maintain the creative stand, it is imperative to embody the principle to go forward to solve all questions relying on the creative strength of the masses of people to suit one's own specific conditions.

To go forward with a tight grip on thought as the basics is still another important part of the content of the chuche stand. To say to go forward with a tight grip on thought as the basics in the revolution and construction means to go forward to resolve everything, attaching decisive significance to the ideological factor and enhancing the role of ideological consciousness. To go forward with a tight grip on thought as the basics is an important requirement in making the masses of people hold fast to their position as the masters and fully perform their role as the masters in the revolution and construction. In order to enhance the role of ideological consciousness in the revolution and construction, it is imperative to embody the principle of giving priority to ideological remolding work, political work in all tasks.

The independent stand and the creative stand constituting important parts of the content of the chuche stand, and going forward with a tight grip on thought as the basics are organically unified. Apart from the independent stand, the

creative stand is unthinkable; and only when holding fast to the creative stand is it possible to firmly maintain the independent stand. To go forward with a tight grip on thought as the basics constitutes a guarantee for maintaining the independent stand and the creative stand.

The demand for holding fast to the chuche stand in the revolution and construction comes to arise relative to the fact that the revolutionary movement is an independent, creative, conscious movement.

The revolutionary movement is a struggle for protecting the independent stand and attitude of the masses of people, and a creative movement in higher form in the history of mankind. Therefore, this movement calls for holding fast to the independent stand and the creative stand.

The revolutionary movement is pushed forward by the goal-conscious struggle of the masses of people, and the independent ideological consciousness of the masses of people performs the decisive role in this movement. Therefore, the revolutionary movement calls for going forward with a tight grip on thought as the basics.

Only by firmly maintaining the chuche stand in the revolution and construction is it possible to go forward to maximally step up the revolutionary struggle and socialist, communist construction, thoroughly protecting the independent stand and attitude of the masses of people and highly promoting their creative stand and attitude and action consciousness.

The chuche stand and principle enunciated by the great leader Comrade Kim Il-song are the revolutionary stand and principle which are in accord with the theory of the communist movement and the principle of Marxism-Leninism.

To hold fast to the chuche stand in the revolution and construction is above all completely in accord with the intrinsic nature of the communist movement.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"The communist movement is a struggle to realize the independent stand attitude, casting off all manner of enslavement and constraint, and a movement the communists and people launch independently, according to their convictions. It is altogether in accord with such intrinsic nature of the communist movement to hold fast to the chuche stand in the revolution and construction."

The communist movement in its intrinsic nature is a thoroughly independent movement.

The communist movement is a struggle in the highest stage to realize the independent stand and attitude of the masses of people, a struggle not only to put a permanent end to exploitation of man by man, oppression of class by class, domination of state by state but to liquidate all kinds of legacies from historically prevailing old societies and liberate people once and for all from their constraints. This bespeaks the fact that the communist movement

in its objectives is a most independent movement to liberate the masses of working people from all manner of enslavement and constraint and completely realize their independent stand and attitude.

The communist movement is a movement which the communists and the people independently launch according to their convictions. The communist movement cannot be made to take hold or be forced by any outside "directive" or "pressure." The movement comes to develop by the struggle independently launched by the working class and the masses of people who have risen up to work out their destinies with their own strength, aware of their class position and historic mission. When the party of the working class and the communists, ideologically enslaved to others, blindly follow others and blindly act without their own convictions, they will come to commit all manner of tilting and make a mess of the revolution and construction.

Essentially, the working class itself, which is the leading class of the communist movement, is a most independent class struggling to liberate itself with its own strength and become the master of its own destiny. The working class, because it is an independent class, has been able to enter the stage of history as a self-dependent political force, casting off once and for all the influence of all kinds of old ideas and the bourgeois social movement, and successfully launch the struggle to work out its destiny with its own strength.

To hold fast to the chuche stand is arising as an even more pressing demand under today's conditions that the struggle for Communism is being conducted on a nation-state unit basis.

For the communist movement in bygone days there was a time when an international center was necessary. The founding of an international party and its unified guidance were necessary and feasible under the conditions prevailing at the time that the international scale of the communist movement was not big, the developmental level and task of each country's revolution were not diverse, and national units of the international communist movement were not prepared to the extent of being able to self-dependently carry out their respective country's revolution. In fact, the First International founded by Marx or the Third International established by Lenin rendered services in overcoming the harm of opportunism in the communist movement and strengthening the international solidarity of the working class, and developing the revolutionary struggle.

In our era the international environment and condition of the communist movement have changed greatly. The international scale of the communist movement has become unprecedentedly big, and the situation and task of the revolution extremely complex and diverse. Under such conditions, only when the communists take responsibility for their country's revolution and formulate the line and policy to suit their country's specific conditions and lead the masses of people, can they score success in the revolutionary struggle and construction task. As a matter of fact, the struggle for Communism in our era is being launched on a nation-state unit basis under the guidance of the party of the working class and communists of each country.

Revolution can be neither exported nor imported; nor can the revolution of one country be carried out by the people of another country. The master of the

revolution is each country's people themselves, and the decisive factor in the victory of the revolution is also the chuche force of the country concerned.

Inasmuch as each country's revolution, needless to say, is an inseparable link in the international revolutionary movement, international support and encouragement is necessary for the revolution and construction, and this creates conditions favorable to the development of each country's revolutionary movement. But outside support plays only a supplementary role and cannot replace the decisive role of the chuche force. Under conditions that the chuche force has not been prepared, even if a favorable international situation is created and outside support is big, the revolution cannot move forward along the road of victory. However, when the chuche force has been thoroughly prepared, it is possible, even under an unfavorable international condition of the revolution, to seize the leadership of the revolutionary struggle and turn an unfavorable situation into a favorable one. This is the law of the development and victory of the communist movement and its important theory.

Without maintaining the chuche stand it is impossible to speak about any victory and success in the communist movement; apart from the road of assuming responsibility for one's country's revolution and successfully carrying it out, any contribution to the development of the world revolution is unthinkable.

Historical experience of the international communist movement shows that when the party of the working class and the communists, immersed in flunkeyism, follow others blindly without an independent opinion and conviction of their own, they will not only make a mess of their country's revolution but hamper the unity of the international revolutionary forces and come to inflict a big loss on the developing world revolution as well.

It is a precious sum of historical experience gained in the glorious course of our revolution that only when firmly maintaining the chuche stand can one successfully carry out one's country's revolution, and admirably contribute to strengthening the international revolutionary forces and hastening the victory of the world revolution as well.

The great leader Comrade Kim Il-song, holding it as an iron rule to maintain the chuche stand throughout the course of leading the Korean revolution, has self-dependently formulated all lines and policies to suit the demands of our revolution and the interests of our people, and always firmly believing in the strength of the masses of people and relying on the strength of the masses, gone forward to solve all questions arising in the revolution and construction.

With the great leader Comrade Kim Il-song sagaciously leading the way in holding fast to the chuche stand, our party, even under the conditions of bygone days that the historical roots of flunkeyism had been deep and the pernicious effects of dogmatism extreme, has been able to formulate the most scientific and revolutionary line and policy and insure the principled character and invariability in their realization and unwavering, whatever the storm and trial, dynamically move forward along the one road of revolution illuminated by Marxism-Leninism and the chuche ideology. The chuche stand and principle--this has become an important guarantee which has made it possible for our party to successfully overcome innumerable barriers and trials arising in the revolution

and construction and in a historically short span, transform our country into a socialist power of self-dependence, self-support, and self-reliant defense and step up socialist, communist construction.

In the history of our revolution the postwar period from 1956 to 1957 was a period of very taxing and complex trials. At that time, the imperialists and their lackeys, availing themselves of the temporary barriers then prevailing within the international communist movement as a rare opportunity, frenziedly raised an anticommunist ruckus, and the U.S. imperialists in occupation of south Korea and the puppet gang, too, perpetrated unprecedented anticommunist offensives against the northern half of the republic. Timed with this, a minority of anti-party factional elements who had been concealing themselves in the party, came out to challenge the party and viciously plotted to take our people away from the road of revolution. In socialist construction, a series of barriers had blocked the road ahead.

In this grave period our party, holding higher the banner of the independent stand and attitude, firmly maintained the chuche line and policy, and believing in the masses of people and going in among them, dynamically called them to the political struggle of smashing the counterrevolutionary machinations of the enemies, to a great upswing in socialist construction. Through the struggle to hold fast to the chuche stand crushing the reactionary offensives of the internal and external enemies, in our country occurred a great upswing in socialist construction, the chollima movement, and an upsurge in the revolution and construction. This shows clearly that whether or not we can hold fast to the chuche stand is one of the basic questions bearing on the destiny of the revolution whether or not we can defend the revolutionary principle, whether we can break through the barriers and trials or throw in the towel, whether we can fight revolution to the end or give it up halfway.

Truly, it is an immutable truth whose correctness has been proved positively by the practical experience of our revolution and the international communist movement that the chuche stand and principle are completely in accord with the intrinsic nature of the communist movement and the demands of our era wherein the revolutionary movement is being launched on a nation-state unit basis and that only when firmly maintaining them is it possible to move the revolutionary cause of the working class victoriously forward.

To hold fast to the chuche stand in the revolution and construction is also in accord with the intrinsic nature of Marxism-Leninism.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"Marxism-Leninism, which has enunciated the theory, strategy and tactics of the revolutionary struggle of the working class, is not dogmatism but a guiding principle for action. Holding fast to the chuche stand in the revolution and construction is also in accord with the intrinsic nature of Marxism-Leninism as a creative theory."

Marxism-Leninism, which Marx founded and Lenin developed, bestowed on the working class and the masses of people an energetic ideotheoretical weapon

for overturning the domination of capital and building Socialism, Communism, and energetically inspired the revolutionary struggle of the international working class and the cause of liberation of the masses of people.

Creative character is one of the basic characteristics of Marxism-Leninism and an important source of its vitality. Marx and Lenin always emphasized the creative character of their theories, and resolutely repudiated a dogmatic viewpoint and attitude toward their theories.

Essentially, Marxism itself emerged based on having generalized the practical experiences of the labor movement, and is a creative theory holding, as its method, dialectics which views that everything is interlinked and ceaselessly changes and develops.

History of the development of Marxism-Leninism is the course in which its content has been ceaselessly deepened and enriched based on the changed contemporary demands and new experiences of the revolutionary struggle, repudiating the dogmatic attitude toward prior theories and propositions.

If Marx and Engels had dogmatically approached the advanced ideologies and theories of their time such as Germany's classic philosophy, Britain's classic theory of political economy, France's visionary theory of Socialism, they would not have been able to found Marxism and enunciate the scientific revolutionary theory, strategy and tactics for the working class; if Lenin had not maintained a creative attitude in his revolutionary activity, ideotheoretical activity, he would not have been able to develop Marxism creatively to suit the new historical conditions of the period of imperialism and proletarian revolution.

Marxism-Leninism, because of its intrinsic creative nature, is incompatible with the viewpoint which views this theory as a system of dogmatism that does not change under whatever conditions. The dogmatic attitude not only does not have anything to do with Marxism-Leninism but on the contrary, will bring nothing but the result of damaging the vitality of this theory.

The chuche stand is completely in accord with the intrinsic creative nature of Marxism-Leninism, and as such, constitutes the most correct guiding principle which makes it possible to creatively apply and develop prior revolutionary theories to suit the new demands of revolutionary practice and specific conditions.

All ideologies and theories emerge reflecting certain contemporary demands and on certain premises. Therefore, what is important in approaching the proposition or formula of extent theory is that of applying it to suit the concrete reality and characteristics after determining what kind of contemporary demands it reflected and also on what kind of premise it emerged.

The starting point of the revolutionary struggle and construction task is not the proposition or formula of extant theory but living reality. Reality is always more vivid and plentiful than theory. Practice is the starting point of theory, and the driving force of its development. Theory, when divorced from the demands of practice and separated from living reality, comes to lose its vigor and become sick, and indulge in empty words.

Only by maintaining the chuche stand is it possible to correctly approach the proposition and formula of extent theory, starting from the concrete demands of revolutionary practice and reality, and go forward to creatively search for a new revolutionary theory and methods. Failing to hold fast to the chuche stand and becoming immersed in dogmatism, it will become impossible to escape the separation of theory and reality, stagnation in thinking, and losing the faculty to think out the new, it will become impossible to creatively apply and develop Marxism-Leninism.

History of the development of our revolution proves positively that only when holding fast to the chuche stand is it possible to creatively apply and go forward to develop Marxism-Leninism to suit the demands of new revolutionary practice and specific conditions.

The great leader Comrade Kim Il-song, always starting from revolutionary practice, has launched his ideotheoretical activity, and approaching Marxism-Leninism on the chuche stand and creatively applying it to the realities of our country, developed it.

The great leader Comrade Kim Il-song, whatever is consistent with the principle of Marxism-Leninism and with the demands of our revolution and the specific conditions of the country, has advanced it boldly as a new theory, unconstrained by any extant proposition or formula. The thoughts and theories advanced by the great leader Comrade Kim Il-song such as the theories of the anti-imperialist, antifeudal democratic revolution and the socialist revolution constitute the brilliant paradigms of having developed Marxism-Leninism, creatively applying it.

Our party's theory of agricultural cooperativization is one of the cases in point. In bygone days it had been regarded as an immutable formula that agricultural cooperativization was possible only after industrialization. Setting forth the unique theory and guideline starting from the realities of the country that when agricultural cooperativization arose as a life demand of the peasants themselves and the strength capable of taking it on was prepared, it would be possible to remake the rural economy the socialist way even though the developmental standards of productive forces and technology were comparatively low, our party successfully consummated it in a short period of time. By our party's new theory of agricultural cooperativization the passive attitude which used to wait for the material conditions to be created was overcome, and a shortcut came to be opened up, making it possible to successfully carry out the socialist remaking of production relations.

The great leader Comrade Kim Il-song, instead of stopping at applying Marxism-Leninism to the practice of the Korean revolution, broke fresh ground in the revolutionary theory of the working class through the course of giving answers to the questions presented by the revolutionary practice of our era.

Since the time Marx turned the communist theory from a vision into a science, peoples have been launching a vigorous struggle in order to realize the ideal communist society, and today, Communism is on the agenda of history as a realistic task, not as the ideal or aspiration of the distant future. Without further developing and consummating the communist revolutionary theory to suit the new realities, it was impossible to go forward to correctly solve the new



and complex questions arising on the road to Communism or confidently clear the unfamiliar path never before walked by anyone.

The great leader Comrade Kim Il-song, by advancing numerous new theories such as the theory of occupation of the ideological fortress and material fortress of Communism and the theory of three revolution--ideological, technological, and cultural--has comprehensively deepened and developed the theory of socialist, communist construction. By the chuche revolutionary theory of socialist, communist construction the revolutionary course and basic strategic goals of communist construction and the methods for the realization have come to be scientifically enunciated, and the party of the working class and the masses of people have become able to step up socialist, communist construction with clear prospects and firm confidence.

The respected and beloved leader Comrade Kim Il-song, because of thus firmly maintaining the chuche stand in his ideothoretical activity, has been able to victoriously chart the arduous and complex road ahead for the Korean revolution over more than 50 years and ceaselessly enrich the revolutionary thought of the working class with new ideothoretical heritages amid his great revolutionary practice. In the immortal chuche ideology the thoughts and theories developed and enriched and set down for the first time in the course of launching the revolutionary struggle under the banner of Marxism-Leninism are synthesized, and scientific answers are given to the new questions presented by the revolution and construction of our era.

Our party and people, by moving forward along the road of revolution illuminated by the chuche ideology, have been able to resolutely defend the revolutionary principle of Marxism-Leninism and score a brilliant victory in the revolution and construction.

The thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, is a programmatic document which, energetically proving the truthfulness of Marxism-Leninism and the chuche ideology and their invincible vitality, has illuminated the road to attaining the communist cause under their banner.

By deeply studying the profound thoughts and theories contained in the thesis and thoroughly embodying them in revolutionary practice we shall positively contribute to hastening the conversion of the whole society to the chuche ideology and the independent-ization of the world.

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## THE COMMUNIST CHARACTER AND TRANSITIONAL CHARACTER OF THE SOCIALIST SOCIETY

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[Article by Yi Song-kap]

[Text] Our era in which Communism, the supreme ideal of mankind, is on the agenda of history as a realistic task, not as the aspiration of the distant future, urgently called for a comprehensive enunciation of the revolutionary theory of communist construction.

Our party, by giving correct answers to the theoretical and practical questions arising in communist construction based on Marxism-Leninism and the chuche ideology, has illuminated the road which makes it possible to energetically step up the revolution and construction abiding by a scientific strategy and struggle guideline.

The historic thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has developed and enriched the communist revolutionary theory by new thoughts and theories, and propositions, comprehensively synthesizing the theory, strategy and tactics, and struggle guidelines of communist construction set forth and embodied by our party.

The theory of the two fortresses of Communism and three revolutions, the theory of the leadership system and leadership method, and the theory of the world revolution, which are enunciated in the thesis, constitute an energetic theoretical and practical weapon of socialist, communist construction.

What occupies an important place in the theory of socialist, communist construction enunciated by our party is the theory of the communist character and transitional character of the socialist society.

The theory of the communist character and transitional character of the socialist society is a scientific theory which has precisely elucidated the intrinsic characteristics and historical position of the socialist society and its whole face, and a revolutionary theory which has graphically enunciated the course of communist construction and struggle guideline.

With the thesis comprehensively analyzing the communist character and transitional character of the socialist society and raising the question of implementing all policies to suit them, a straight road has come to be opened up which makes it possible to go forward to step up socialist, communist construction without tilting.

To correctly enunciate the peculiar character and historical position of the socialist society is one of the basic questions arising in attaining the revolutionary cause of the working class, the socialist, communist cause.

Only by correctly elucidating this question is it possible to precisely formulate and carry through a scientific strategy and tactics for socialist construction, and go forward to advance onto the higher stage of Communism confidently without any tilting.

The great leader Comrade Kim Il-song, by timely setting forth unique thoughts and theories of the transitional period and dictatorship of the proletariat early on with his keen insights into the demands of the new stage of the developing revolution which embarked on the road of comprehensively building Socialism in our country, has provided a guiding principle which makes it possible to precisely enunciate the peculiar character and historical position of the socialist society.

The historic thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology," by comprehensively elucidating for the first time the communist character and transitional character of the socialist society, has brilliantly resolved the crucial task of scientifically enunciating the peculiar character and position of the socialist society.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"The root cause of various kinds of distinctions such as the class distinctions remaining in the socialist society lies in the ideological, technological, and cultural backwardness, the legacy of the old society. The socialist society, because of such ideological, technological, and cultural backwardness and various kinds of distinctions such as the class distinctions, comes to take on a transitional character distinct from the high stage of Communism. It goes without saying that the transitional character of the socialist society does not constitute an intrinsic characteristic. The intrinsic characteristic of the socialist society lies through and through in its communist character."

The peculiar character of the socialist society lies in that it has both the communist character and the transitional character.

The communist character of the socialist society is a characteristic formed based on the superiority of the socialist system, and its transitional character is a characteristic formed by the legacies of the old society. The communist character of the socialist society is one that expresses the intrinsic characteristic and superiority of Socialism, and its transitional character, one that expresses the historical limitations of Socialism compared with the higher stage of Communism.

The transitional character is one of the characteristics of the socialist society.

The socialist revolution triumphant and the socialist system established, the class confrontation disappears, the character of labor changes fundamentally, and the root cause of exploitation and poverty is eliminated once and for all. In this context it may be said that victory of the socialist revolution and establishment of the socialist system constitute a historic turnaround in carrying out the revolutionary struggle of the working class, the socialist, communist cause.

But this absolutely does not mean the consummation of the revolution.

Even after the establishment of the socialist system, in the socialist society come to remain the class distinctions, the distinctions of labor, and differences in living standard.

The class distinctions remaining in the socialist society are expressed in the distinctions between the working class where ownership by all of the people prevails and the peasantry where cooperative ownership is in effect. The distinctions of labor are mainly expressed in the distinctions between physical labor and mental labor, between heavy labor and light labor, between agricultural labor and industrial labor; the differences in living standard are expressed in different material and cultural living conditions and standards between members of society.

The root cause of various distinctions such as the class distinctions remaining in the socialist society lies in the ideological, technological, and cultural backwardness, the legacy of the old society.

Even though there are differences in degree, depending on the specific conditions and historically developed peculiar character of each country, no country can eliminate at once the ideological, technological, cultural backwardness formed over the centuries in the old society. Moreover, in the countries which used to be colonies or semicolonies in bygone days, because they are backward in all the ideological, technological, and cultural areas on account of the harsh colonialist policies of the imperialists, the backwardness of the old society comes to remain in large measure in various aspects of social life even after establishment of the socialist system.

On account of such backwardness, the legacy of the old society in the ideological technological, and cultural areas, unlike industry where ownership by all of the people prevails, in the rural economy comes to remain cooperative ownership as a prevailing form, and in consequence, so will come to remain the class distinctions between the working class and the peasantry. Again, even under Socialism there will come to remain certain differences in the standard of technical provisions between various branches of the people's economy or in working people's technical and cultural standards, and in consequence, so will remain the differences in labor condition and intensity, and so it will be impossible to completely eliminate the differences in living condition and standard between members of society.

The socialist society, thus on account of the ideological, technological, and cultural backwardness inherited from the old society and various distinctions such as the class distinctions caused by it, comes to take on the transitional character distinct from the higher stage of Communism.

To say that the socialist society takes on the transitional character means that this society is one that has yet to reach the higher stage of Communism.

Inasmuch as the socialist society is a society where the exploiting class has been liquidated, the character of labor has changed fundamentally, and the root cause of exploitation and poverty has been liquidated, this is a society of a new type basically differentiated from the capitalist society. But in the socialist society all the intrinsic demands of Communism cannot be comprehensively realized. The socialist society is still an immature society when compared with the higher stage of Communism, a society where the legacies of the old society must be overcome in various aspects of social life. It is in this context that the socialist society is called a society taking on the transitional character distinct from the higher stage of Communism.

The thesis, by comprehensively enunciating the transitional character of the socialist society and its root cause, has demonstrated for the first time the inevitability of the continuing revolution under Socialism, and provided a powerful theoretical and practical weapon which makes it possible to go forward to attain the revolutionary cause of the working class to the end, with a clearly defined goal. This constitutes an unsurpassed contribution of our Party Center to the developing communist revolutionary theory.

To say that the socialist society takes on the transitional character does not mean by any means that it constitutes the intrinsic characteristic of this society. The intrinsic characteristic of the socialist society lies through and through in its communist character.

The communist character of the socialist society, a transitional society, lies in that this society rests on collectivism and that comradely cooperation and unity constitute the basics of social relations.

The intrinsic characteristic of a relevant society comes to be determined above all by the principle of social life on which it rests and the basics of social relations. The capitalist society, because it rests on individualism and because domination and submission constitute the basics of social relations, becomes an exploiting class society. Conversely, the socialist society, because it rests on collectivism and because comradely cooperation and unity constitute the basics of social relations, becomes a society taking on the communist character.

Collectivism is a part of the basic character which communist social beings must possess, and the basic principle determining communist relations between people. Herein is embodied the lofty stand of the communists intent on giving their all for the sake of society and collective, the fatherland and the people, under the communist slogan "One for All, All for One!"

Collectivism calls for subordinating the interests of individuals to the basic interests of collective, for unifying the interests of the whole with the interests of individuals.

Therefore, when resting on collectivism, the relationship of comradely cooperation and unity between people comes to prevail.

The socialist society, precisely because it is a society which is based on collectivism--the communist life principle--and where comradely cooperation and unity--the communist relationship between people--constitute the basics of social relationship, becomes a society essentially taking on the communist character.

The collectivist life principle, the relationship of comradely cooperation and unity of the socialist society has its basic framework in that the state ruling power and the means of production are held in the hands of the masses of working people such as the working class.

The working class, because in bygone days it could not hold in its hands the state ruling power and the means of production under capitalism even though it is a collectivist class in its intrinsic social nature, could not make its collectivist life principle, the relationship of comradely cooperation and unity prevail societywide. The collectivist principle, the relationship of comradely cooperation and unity can be realized thoroughly only under Socialism where the masses of working people such as the working class have become its masters.

In the socialist society, because the state ruling power and the means of production belong to all of the people, all people come to be concerned with society's common interests and fight, helping each other and leading each other on in order to realize their common objective to build Socialism and Communism. In the socialist society, the collectivist life principle and the relationship of comradely cooperation and unity are not sparked by any coercive or administrative measure but are based on the intrinsic nature of this society itself oriented in the working class and its basic superiority.

With the communist character as an intrinsic characteristic of the socialist society graphically enunciated by the thesis has come to be provided a guiding principle which makes it possible to completely realize the independent stand and attitude of the masses of working people, satisfying the communist demands in all aspects of social life.

By the peculiar character of the socialist society comes to be determined its historical position in the advance of human history.

The socialist society, inasmuch as it is a society free from exploitation and oppression of man by man, is a new society basically differentiated from the exploiting class society. The question of the communist character and transitional character of the socialist society is a question as to what kind of peculiar character is held by such new society which is basically differentiated from the capitalist society.

Inasmuch as the main character, intrinsic characteristic of the socialist society lies through and through in its communist character, the socialist society becomes a society directly connected with the higher stage of Communism. But the socialist society, because of the legacies it has inherited from the

old society, cannot comprehensively realize the intrinsic demands of Communism and in consequence, becomes a transitional society which has yet to reach the higher stage of Communism.

The more the revolution and construction deepen and time passes, the more the transitional character of the socialist society becomes lessened and its communist character comes to expand and strengthen. When the transitional character of the socialist society completely disappears and its communist character comes to prevail comprehensively in all aspects of social life, it will come to reach the higher stage of Communism, the supreme ideal of mankind.

From the peculiar character and historical position of the socialist society comes to spring the demand for going forward to precisely solve all questions arising in socialist construction, to suit them.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"The process of building and perfecting the socialist society is a process in which the communist character of the socialist society is strengthened and its transitional character is overcome. This demands that in building Socialism, both the communist character of the socialist society and its transitional character be taken into account simultaneously and all policies be implemented to suit them."

Socialism and Communism cannot be built and consummated at a stroke. These come to be consummated through the process of the socialist society's communist character being ceaselessly strengthened and expanded and its transitional character being constantly overcome.

Inasmuch as the transitional character of the socialist society expresses its immaturity and limitations compared with the higher stage of Communism, it is possible only by overcoming them to successfully build Socialism and realize Communism. On the other hand, the communist character of the socialist society, too, must be ceaselessly consolidated, developed, and consummated if the intrinsic demands of the higher stage of Communism are to be completely realized.

Therefore, what is most important in building and consummating Socialism and Communism is that of taking both the communist character and transitional character of the socialist society into consideration and implementing all policies to suit them.

If one were to formulate policies, taking into consideration only the communist character of the socialist society to the neglect of its transitional character or conversely only its transitional character to the neglect of its communist character, one would not be able to avoid leftist and rightist errors.

Only if one, while going forward with a tight grip on it as the basics to strengthen the communist character of the socialist society, positively launches the struggle to overcome its transitional character, can one

overcome all kinds of leftist and rightist tiltings and successfully build Socialism and energetically go forward toward the higher stage of Communism.

As pointed out in the thesis, it comes to arise as an important question from the intrinsic superiority and peculiar character of the socialist society to implement correct policies which do not favor any one aspect, that is: to appropriately combine material incentives with politicomoral stimuli for working people in socialist construction while intensifying the latter; to thoroughly embody the principle of socialist distribution according to the quality and quantity of labor while positively implementing communist measures; to correctly combine control with the voluntariness of working people while highly promoting the latter.

It is one of the principled questions which must necessarily be solved in the socialist society to correctly resolve the question of interaction between politicomoral stimuli and material incentives for working people.

Politicomoral stimuli are the most superior method of setting the masses in motion, a method that embodies the communist character, the intrinsic superiority of the socialist society. But the socialist society is still a transitional society, and in this society, the dregs of old ideas remain in no small measure in people's consciousness.

That is why in socialist construction it comes to arise as a question to appropriately combine material incentives with politicomoral stimuli for working people even as primary emphasis is put on the latter.

If, by emphasizing solely the communist character of the socialist society, one were to be partial to the aspect of politicomoral stimuli alone to the disregard of the material interests of working people, it would be impossible to correctly set them in motion for socialist construction. Conversely, if, by emphasizing solely the transitional character of the socialist society, one were to be partial to the aspect of material incentives alone to the neglect of politicomoral stimuli for working people, it could turn people into egoists who are interested in nothing but money.

Either one of them would hamper socialist construction.

Only by appropriately combining material incentives with politicomoral stimuli for working people with primary emphasis on the latter is it possible to indoctrinate and remold all members of society into genuine communists, and go forward to successfully step up socialist construction, maximally organizing and mobilizing their revolutionary fervor and creative positiveness.

The question of distribution, too, it is essential to corrently solve to suit the intrinsic characteristics and historical position of the socialist society.

In the socialist society, the developmental standard of productive forces is not yet high enough, and all people are yet to be remolded into genuine communists. Under such conditions, it is impossible to implement the principle of communist distribution: "from each according to abilities, to each according to needs!"



In the socialist society, it is important to thoroughly embody the socialist principle of distribution according to the quality and quantity of labor while positively implementing communist measures such as the system of free compulsory education and the system of free medical care, taking into consideration the circumstances of the overall people's economy of the country.

Implementing the socialist principle of distribution according to the quality and quantity of labor is also good for fostering the spirit of labor among people, uprooting the bad idea of the exploiting class bent on eating idle bread without working, and performs a great function as well in going forward to step up socialist construction, enhancing the revolutionary fervor of working people.

The principle of distribution according to the quality and quantity of labor, in other words, the principle of receiving what has been earned, has nothing to do with the bourgeois principle of distribution that makes people solely money-conscious. This is the scientific socialist principle of distribution precisely reflecting the peculiar character of the socialist society.

When going forward to thoroughly embody the socialist principle of distribution while positively implementing and preferentially promoting communist measures bearing on the common interests of society based on the realistic conditions and possibilities of the country, it is possible to substantially create ideological, material preconditions for uprooting the capitalistic dregs and implementing the communist principle in the sphere of distribution.

One of the important questions in going forward to strengthen the communist character of the socialist society and overcome its transitional character is that of correctly combining control with the voluntariness of working people while highly promoting the latter.

A part of the intrinsic superiority of Socialism lies in that working people, liberated from exploitation and oppression, work and live voluntarily for the sake of society and collective, and for their own sake. Capitalism rests on a starvation, big-stick discipline, but Socialism is a society maintained, consolidated, and developed by the voluntariness of working people.

Voluntariness is a lofty feature of people living in the socialist society where the masses of working people have become the masters of the state and society, and one of the sources of solidity and invincible vitality of the socialist system.

Precisely herein lies the reason priority significance must be given to highly promoting the voluntariness of working people in socialist construction.

To say to give priority significance to highly promoting the voluntariness of working people in socialist construction does not mean by any means that it will do to neglect control.

Even after establishment of the socialist system remain the dregs of old ideas in people's consciousness, and no small measure of the manners of life, morality,

order, and customs of the old society in various aspects of social life. It is from this that it is impossible to leave everything to people's voluntariness alone and the question of appropriately combining it with control comes to arise

Only if, while strengthening the work of ideological indoctrination of working people and highly promoting their voluntariness, it is correctly combined with the necessary legal, social control over all aspects of life from state political life to people's daily life, is it possible to thoroughly eliminate the legacies of the old society and create a wholesome revolutionary atmosphere in social life, and energetically step up socialist construction.

The thought enunciated in the thesis for implementing all policies to suit the communist character and transitional character of the socialist society has already been embodied in our people's revolutionary practice, and its correctness and vitality have been eloquently proved.

Our party, from long ago firmly maintaining the principle of giving priority to ideological work, political work over all other tasks, has taken rational measures aimed at combining it with material incentives for working people such as correctly utilizing economic leverages like the law of value and promoting peasants markets within a certain framework.

Under the sagacious policy of our party are being thoroughly implemented in our country communist measures such as the system of free universal compulsory education and the system of free medical care, and the abolition of the tax system, and at the same time, the socialist principle of distribution such as the system of preferential treatment of work teams and the sub-work team contract system.

To lead the way in strengthening socialist legal life while giving priority significance to the voluntariness of working people is one of the important measures our party is implementing during the period of socialist construction.

As a result that the precise guideline of the party has been thoroughly embodied, both the question of indoctrinating and remolding people the communist way and the question of laying the material and technical foundations of the socialist, communist society are being successfully resolved in our country. Again, the legacies of the old society are being overcome very rapidly, and the intrinsic demands of Communism are being more substantially translated into our country's realities.

The thought enunciated in the thesis for implementing all policies to suit the communist character and transitional character of the socialist society is an ideotheoretical sum of precisely such practice experiences.

The basic method to overcome the transitional character of the socialist society and build the communist society is to energetically launch the three revolutions--ideological, technological, and cultural.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"In order to build the communist society, overcoming the transitional character of the socialist society, it is imperative to continue the revolutions aimed at liquidating the ideological, technological, and cultural backwardness."

The three revolutions--ideological, technological, and cultural--are continuing revolutions under Socialism, revolutions developed onto a new higher stage. The three revolutions are the basic content of the revolution conducted under Socialism, the revolution on the highest stage for realizing the independent stand and attitude of the masses of working people.

The most important revolutionary task after realizing the sociopolitically independent stand and attitude of the masses of working people through the revolution of overturning the old social system is that of making the working people cast off ideological, technological, and cultural backwardness. This task is carried out through the three revolutions.

Inasmuch as the class distinctions between the working class and the peasantry, the distinctions of labor, and the differences in the material and cultural standards of living which show the transitional character of the socialist society have, in the final analysis, their origin in the ideological, technological, and cultural backwardness inherited from the old society, these can be overcome completely if only the three revolutions are thoroughly carried out and backwardness in the ideological, technological, and cultural areas eliminated.

Again, only if we thoroughly carry out the three revolutions and turn all members of society into comprehensively developed genuine communists amply possessing the knowledge of modern science and technology, establish one single system of communist ownership of the means of production and highly develop productive forces to the extent of realizing distribution according to needs, can we make all working people enjoy a genuinely independent, creative life.

That Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has enunciated the theory of the communist character and transitional character of the socialist society in his thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" has great significance indeed in the development of the revolutionary thought of the working class and in the attainment of the revolutionary cause.

With the communist character and transitional character of the socialist society comprehensively analyzed and generalized and scientifically demonstrated in the thesis have come to be graphically unfurled as a vivid canvas the course and milestone in going forward toward Communism, the supreme ideal of mankind.

How to reach Communism through what stage and course is a crucial question that has been discussed over a long period since the founding of the scientific communist theory. The founders of Marxism-Leninism, putting forward the concept concerning two stages in the development of the communist society, wrote about a series of economic characteristics which would be existing in the first stage and the second stage in the development of the communist society.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, by brilliantly embodying in said thesis of his the communist construction theory enunciated by our respected and beloved leader's great chuche ideology and profoundly making clear the communist character and transitional character of the socialist society and their interrelations, has scientifically elucidated the face of the socialist society as a historical stage in social development and its historical position in the advance of human history and graphically enunciated the course and stage in going forward toward Communism. This constitutes an unsurpassed contribution made by our party to enriching, deepening and developing the treasure chest of the communist revolutionary theory.

With the precise road to strengthening the communist character of the socialist society and overcoming its transitional character illuminated in the thesis, an energetic theoretical and practical weapon has come to be provided for socialist, communist construction.

How to build and consummate Socialism and Communism is one of the burning questions presented by the revolutionary practice of our era.

The solution to this question, inasmuch as it was impossible to gain practical experience on account of the limitations of historical conditions in preceding period, could not but run into barriers from the outset.

The thesis, by profoundly elucidating that the peculiar character of the socialist society lies in its communist character and transitional character and by comprehensively enunciating the question of implementing policies to suit such peculiar character--the theory of thoroughly carrying out the three revolutions and overcoming the transitional character of the socialist society and building Communism--provides a powerful ideotheoretical weapon which makes it possible to overcome leftist and rightist tiltings and energetically step up the revolution and construction.

Truly, the theory of the communist character and transitional character of the socialist society enunciated in the thesis is a matchless theory which has given a scientific answer to the basic question arising in our era's socialist, communist construction, and a great revolutionary theory which has developed and enriched for the first time the working class' revolutionary theory of socialist and communist construction.

By holding, as a firm guiding principle, the theory of socialist, communist construction enunciated by our party and by going forward to more energetically launch the revolutionary struggle and construction task, we shall brilliantly attain the cause of communist construction, the supreme ideal of mankind, accelerating the historic march toward conversion of the whole society to the chuche ideology.

## SOLIDARITY IS THE MOST POWERFUL WEAPON OF THE WORKING CLASS

Pyongyang KULLOJA in Korean No 7, Jul 83 pp 22-27

[Article by Sok Ch'ang-sik]

[Text] Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, publishing his thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology," has comprehensively summed up the historic course of the developing international communist movement charted by Marx, and clearly set down the strategies and tactics and struggle tasks in order to go forward to attain the revolutionary cause of the working class to the end.

One of the important thoughts set forth in the thesis is that which has enunciated the principled question in achieving the unity and solidarity of the socialist force and the international communist movement, and the method for the realization.

Solidarity is the source of the invincible strength of the working class and a firm guarantee for all victories. The international working class, when achieving the steely unity and solidarity of its force and realizing close cooperation with one another, can always win victory in the struggle against the allied forces of international capital. This is a truth springing from the intrinsic class nature of the working class itself and the law of the developing world revolution, a precious lesson of the international communist movement over a hundred and several score years, and a priceless knowledge tested through the practice of our revolution.

The thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chuche Ideology" first of all comprehensively enunciates the importance and significance of solidarity of the socialist countries and the international working class.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"Solidarity is the most powerful weapon of the working class. The working class, since the first day it entered the stage of history, has always held solidarity

as the most precious weapon in the struggle against international capital, and relying on the strength of solidarity, has been charting the road of victory."

As enunciated in the thesis, solidarity is the most powerful weapon of the working class.

It may be said that the process of the working class being formed into a self-dependent class is precisely the process of solidarity in which it gets action-conscious and organized.

As history shows, the process of the working class being formed and developed as a class was the process of individual members of society--who had been acting spontaneously, fragmentarily--getting together at factories and being composed into a social collective and the process of them being solidarized into a combat unit, aware of their economic plight and interests in common. With ideological awakening heightened and organizational solidarity strengthened amid the arduous struggle against the exploitation and oppression of capital, the process of the ties of solidarity being expanded and consolidated is precisely the process of growth of the working class and the process of its development.

Therefore, it may be said that solidarity is the mode of existence of the working class as a class and as dear as life.

Being solidarized with the ties of solidarity is where the peculiar class character of the working class as a most advanced, revolutionary class is, where the source of its invincible might lies. Precisely this being so, for the working class there is nothing dearer than solidarity, no weapon mightier than the weapon of solidarity.

The working class, because since the first day it entered the stage of history it has always held solidarity as the most precious weapon, has been able to chart the road of victory in the struggle against international capital.

The socialist force and the international communist movement, too, which are the most powerful revolutionary forces of our time, are a great gain brought by the militant solidarity of the working class.

Solidarity still arises as an important question even today when the socialist force and the international communist movement have been strengthened incomparably.

The common duty of the socialist countries and the international working class, then and now, is breaking the chains of internationally allied capitalism, imperialism.

Frightened by the strengthening socialist force and international communist movement, the capitalist, imperialist forces, internationally allied, are coming out to try desperately to the death to prolong their fate which is on the brink of downfall. The imperialists such as the U.S. imperialists and all kinds of reactionaries are afraid more than anything else of the united strength of the international working class.

Under such conditions, the socialist countries and the international working class must, with united strength, break the aggression and sabotage machinations of world imperialism. Only if, holding aloft the banner of solidarity, the socialist force and the international communist movement go forward with united strength to confront them, can they break the chains of internationally allied capital and win the victory of the world revolutionary movement.

Solidarity is the intrinsic demand of the revolutionary movement of the working class, the communist movement itself.

The revolutionary struggle of the working class is a sacred struggle whose objective is to build the communist society, the common supreme ideal of mankind, on a worldwide basis.

The revolutionary struggle of the working class is nationalist and at the same time takes on international character. The revolution in each country is in a relationship of supporting and compelling one another, and joins the one stream called the world revolution. Just as it is impossible to win the victory of the revolutionary struggle of the international working class apart from the successful forward movement of the revolution in individual countries, the revolution of individual countries divorced from the world revolution is unthinkable. Therefore, the working class struggles in order to commendably fight its own country's revolution and at the same time regards it a fitting duty to support and encourage the struggle of the working class of other countries.

The working class holds it as its lofty objectives to build the communist society not only in its own country but also on a worldwide basis. Because of such objectives and interests in common, the international working class comes to be linked together with one set of class ties.

The victory of the communist cause in terms of world history will be won only by the united strength and common struggle of the working classes and masses of people of all countries of the world. This means that solidarity is a basic question arising from the demands of the international communist movement and labor movement themselves and constitutes the most powerful means for the realization.

That solidarity is the most powerful weapon of the working class is a truth that has been proved positively by the historical experience of the international communist movement over more than a century.

Since the time the bloody history of the modern bourgeoisie began to be written, replacing the exploitation that had been concealed by the religious and political delusions of the Middle Ages with an open and shameless, direct and ruthless exploitation, the working class has launched an arduous struggle over a long period in order to liquidate exploitation and oppression and build a new free and happy society. In this struggle, the working class has always held solidarity as the most precious weapon, and been charting the road of victory, relying on the strength of solidarity.

The history of the international communist movement whose beginning was marked by Marx, the first leader of the international working class, shows that when

the working class achieved the unity and solidarity of its force and a strong international solidarity, it always was able to win victory, otherwise it was not able to escape heartrending failures, twists and turns.

Marx, forming the Communist League, the first international organization of the working class, and setting down the militant slogan "Working men of all countries, unite!" in "The Communist Manifesto" jointly published with Engels, provided a powerful weapon for the militant solidarity of the working class.

In the period when the labor movement was developing in Europe for the first time, Marx founded the First International and enunciated a unified struggle program and strategy and tactics for the communists and working class of all countries, and positively struggled to realize the international unity and solidarity of the working class. Under the guidance of Marx and Engels the First International, by launching positive activities in support of the revolutionary struggle of the working class and people of various countries of the world while crushing the machinations of opportunists, established an admirable tradition in realizing the international unity and solidarity of the working class. What made it possible to register a dynamic advance of the international working class, all kinds of sabotage machinations of the bourgeoisie and its errand boys notwithstanding, lay precisely in having moved forward holding aloft the weapon of solidarity.

The slogan of solidarity set down by Marx and Engels became the militant banner of the working class of the whole world and its vanguard fighters, and the communists went forward to vigorously launch the struggle to achieve strong ties of international solidarity, holding aloft precisely this banner.

Lenin, who inherited Marx's cause, while resolutely struggling against the opportunists, positively struggled to lead to victory the revolutionary struggle of the working class for winning the political ruling power and strengthening the militant unity and solidarity of the international working class. Thus he insured the victory of the October Socialist Revolution and founded the first state of dictatorship of the proletariat, and realized the international solidarity of the working class on a new level.

The historical experience of the international communist movement bears vivid testimony to the fact that solidarity is precisely the most powerful weapon of the working class and only by relying on the strength of solidarity alone can the working class win victory in the struggle against all kinds of internal and external enemies and go forward to accomplish its historic mission to the end.

The international communist movement has the experience of having won victory relying on the united strength of the working class and at the same time has left behind a bitter lesson from the excruciating pain suffered on account of the acts of betrayal and splittist machinations of the opportunists. What bespeaks this well is the grave aftereffects which the opportunists of the Second International caused to confront the labor movement.

The opportunists who had grasped the leadership power within the Second International, preaching reformism, viciously plotted to obstruct the



revolutionary advance of the working class. In particular, upon the outbreak of World War I the parties of various countries under the Second International, parties which had been immersed in opportunism, came out to deny the imperialist character of this war and defend the policies of aggression of the bourgeois governments of their countries, and blatantly opposing the international unity and solidarity of the working class, incited under the slogan of "fatherland defense" the workers of all countries to fight among themselves. On account of the machinations of the opportunists of the Second International who, completely capitulating to the imperialist bourgeoisie, degenerated into unabashed xenophobes, the international unity and solidarity of the working class were destroyed, which produced the aftereffect of preventing the victory of the revolution even in those countries where a favorable environment prevailed for winning the political ruling power. The machinations of the opportunists, in the final analysis, led the Second International to bankruptcy and created grave obstacles to developing the international communist movement and labor movement, let alone the movements in individual countries.

Experience shows clearly that without launching the struggle against the opportunists destroying the international unity and solidarity of the working class it is impossible to insure the victorious forward movement of the international communist movement, and proves energetically that going forward holding aloft the banner of solidarity is where a firm guarantee for successfully crushing the internal and external enemies and their allied forces and winning the victory of the revolution lies.

Everything shows eloquently that the thought on the solidarity of the international working class elucidated in the thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chinese Ideology" is a great thought enunciated based on a profound analysis of the intrinsic class nature of the working class and the law of the developing international communist movement and the historical experience of the world revolutionary struggle, and constitutes a programmatic guiding principle which must be strictly adhered to always by the communists and parties of the working class.

The thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chinese Ideology" also comprehensively enunciates the principle and method to strengthen the unity and solidarity of the socialist force and the international communist movement in the present period.

To strengthen international unity and solidarity is an urgent demand the socialist force and the international communist movement are faced with today. This is a very crucial question arising from the position the socialist force and the international communist movement occupy in the world revolution and the role they must play.

The socialist force and the international communist movement are the most powerful anti-imperialist force of our time confronting all kinds of reactionary forces such as imperialism, and the decisive factor frustrating the imperialist policies of aggression and war and inspiring the revolutionary struggle of the world people. This calls upon the socialist force and the international communist movement to admirably carry out their lofty mission in the struggle of the working class for Socialism, Communism by achieving the unity and solidarity of their forces and playing a fitting role in the developing world revolution.

Moreover, under conditions that, frightened by the growing and strengthening socialist force and international communist movement, the imperialists are plotting viciously today to split their ranks and destroy their solidarity, it constitutes a pressing demand for the victorious forward movement of the international revolutionary movement that the socialist countries and the communist parties, workers parties, with united strength, go forward to cfront the imperialist forces head on.

The socialist countries have all the conditions for achieving solidarity. In the socialist countries, with the political ruling power held in the hands of the working class and public ownership of the means of production established, exploitation and oppression of man by man have been liquidated. The socialist countries are all together struggling to oppose imperialism and colonialism and realize their common objective to build a free, happy socialist, communist society.

The solidarity of the socialist countries and the international communist movement, when achieved based on the most fair and just principle consistent with the basic demands and interests of the international working class, can become a genuine, solid solidarity and display an invincible might.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"Today too, the common tasks such as the anti-imperialist struggle can be admirably resolved only if the socialist countries and communist parties, workers parties join forces and closely cooperate based on mutual respect as class-oriented comrades-in-arms and the independent stand and attitude."

As enunciated in the thesis, the principled question arising in achieving the solidarity of the socialist force and the international communist movement is that of making it based on the independent stand and attitude and mutual respect.

The independent stand and attitude is the intrinsic class nature of the working class and the basis for strengthening the unity and solidarity of the international communist movement. International solidarity is the solidarity between peoples aiming for the independent stand and attitude, and its objective lies in eliminating all manner of domination and enslavement and realizing the independent stand and attitude. Because the communist movement is the movement to realize the independent stand and attitude, the most basic demand of the working class and the masses of people of all countries of the world, it comes to join the international movement holding common objectives and interests.

The solidarity of the international working class can be realized successfully when each national unit, based on the independent stand and attitude, correctly combines its national duty and international duty, and goes forward to strengthen solidarity between them.

The principle of the independent stand and attitude not only protects the independent stand and attitude of one's own country and people but demands

that the independent stand and attitude of the parties and peoples of other countries be respected. For the people of each country to protect and mutually respect the independent stand and attitude constitutes the starting point, the basic principle, in realizing the unity and solidarity of the international communist movement. Only if united on the principle of the independent stand and attitude, is it possible to achieve the most genuine and solid solidarity, and turn the might of the socialist force and the international communist movement into the invincible.

On this occasion of the 165th anniversary of birth and the 100th anniversary of death of Karl Marx, the communist parties, workers parties of various countries of the world have made it clear to struggle under the banner of Marxism-Leninism to liquidate imperialism and colonialism, to win the political ruling power of the working class and build a new society free of exploitation and oppression, to attain the socialist, communist cause. This constitutes a basic condition which makes it possible to unite the socialist countries and the communist parties, workers parties with one set of class ties.

As enunciated in the thesis, in order to achieve the unity and solidarity of the socialist force and the international communist movement, it is imperative that the socialist countries and the communist parties, workers parties, putting solidarity in the first and foremost place, should subordinate everything to it, and placing preponderant emphasis on the common ground, should go forward to resolve the differences of opinion in the spirit of mutual understanding and comradely cooperation.

The socialist countries and the communist parties, workers parties are class-oriented comrades-in-arms struggling to realize the common objective and ideal. There could be differences of opinion between fraternal parties, fraternal countries, but these are what springs from differences in concept toward the line and method to realize the common objective and ideal, never one that reflects conflicts between different state and social systems or interests between hostile classes. Between the socialist countries, communist parties, workers parties, they have more in common than in difference, and what they have in common is the major and what they have in difference the secondary. If the socialist countries and the communist parties, workers parties are to strive sincerely with perseverance, putting solidarity in the first and foremost place, unity will be protected and solidarity strengthened.

Thus the principle and methods enunciated in the thesis "Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and the Chinese Ideology" to realize the solidarity of the socialist force and the international communist movement comprehensively reflect the pressing demands of the socialist countries and the communist parties, workers parties, and as such, constitute the most revolutionary, fair and just guideline, and the militant banner for going forward to energetically hasten the anti-imperialist sovereignty cause on a worldwide basis, further strengthening the might of the international revolutionary forces.

To strengthen the unity and solidarity of the international revolutionary forces is the revolutionary stand the Korean communists have been invariably maintaining, and one of the important guidelines our party puts in the forefront today.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out in his thesis as follows:

"The Korean Workers Party and the Korean people, firmly united with the socialist countries and the international working class, the nonaligned countries and peoples, and all the progressive peoples of the world under the banner of anti-imperialist sovereignty, shall positively struggle for the victory of the Korean revolution and the world revolution, and admirably discharge their assigned national duty and international duty."

The glorious history of the Korean communist movement which has dynamically moved forward along the one road of victory over the long period of more than half a century under the sagacious leadership of the great leader Comrade Kim Il-song is the prideful history which, uniting all of the people such as the working class as one and united with the revolutionary peoples of the world, has made an immortal contribution to the development of the Korean revolution and the world revolution.

The great leader Comrade Kim Il-song, since the first days early on he set out on the road of revolution firmly believing in the masses of people such as the working class as masters of the revolution and while going forward to resolve everything relying on their united strength, has energetically struggled to strengthen militant solidarity with the international revolutionary forces.

Under the sagacious leadership of the great leader Comrade Kim Il-song the Korean communists and working class, as a member national unit of the international communist movement strengthening militant solidarity with the communists of other countries, have discharged their national duty and been faithful to their international duty as well. The Korean communists, early on firmly united with the Chinese people, jointly launched the national liberation struggle against the Japanese imperialist aggressors, and positively launched the struggle to protect by armed force the Soviet Union, the first socialist state. Through this process gaining and scoring precious experience and achievement in unity and solidarity with the international working class, they positively contributed to the attainment of the anti-imperialist revolutionary cause. This became an important part of the content of our party's glorious revolutionary tradition, and precisely this precious tradition has been brilliantly carried on throughout the historical period of our revolution.

The great leader Comrade Kim Il-song, setting it forth as the invariable guideline of our party and the government of the republic to strengthen international solidarity with the socialist countries and the communist parties, workers parties, and the revolutionary peoples of all countries of the world, has sagaciously led the struggle for the realization. The great leader Comrade Kim Il-song, holding solidarity dearest even when the international communist movement was going through trials on account of differences of opinion, put forward the correct principle and rational methods for achieving solidarity based on the independent stand and attitude, and has energetically launched his activity so as to lead the way in realizing the unity and solidarity of the international communist movement through the practical struggle to bring about an international anti-imperialist united front and united anti-U.S. action.

The great leader Comrade Kim Il-song, setting forth the militant slogan "Let Us Unite with the Peoples of the World Protecting the Independent Stand and Attitude!" to suit the new environment wherein the struggle for anti-imperialist sovereignty is being energetically launched on a worldwide scale, has provided a programmatic guiding principle for strengthening the unity and solidarity of the international revolutionary forces, and set a genuine internationalist example of supporting and encouraging both materially and morally the peoples of fighting countries and the peoples of newly independent countries.

The sagacious guideline set forth by the great leader Comrade Kim Il-song for achieving the unity and solidarity of the international revolutionary forces and the positive struggle of our party and people for the realization have rendered an immortal service in strengthening the international solidarity of the working class, and its vitality is being energetically proved day by day.

Under the leadership of the great leader Comrade Kim Il-song our party and people are putting all efforts today as ever into strengthening solidarity with the socialist countries and the communist parties, workers parties, and the revolutionary peoples of the world. The invariable revolutionary stand which our party is maintaining in uniting with the socialist countries, is to oppose imperialism, support the national liberation movement in colonial, semicolonial countries and the labor movement in capitalist countries, continue socialist, communist construction, and hold fast to the principle of noninterference in the internal affairs of other countries, mutual respect, equality and reciprocity.

Such revolutionary stand of our party is the most correct, principled, positive stand starting from the basic demands and interests of the international communist movement. Our party, firmly maintaining such stand in the future too and based on the independent stand and attitude, shall positively contribute to protecting the unity and solidarity of the socialist countries and the international communist movement.

Invincible is the revolutionary cause of our party and people dynamically moving forward, firmly united with the socialist countries and the international communist movement, peoples of the nonaligned countries and all the progressive peoples of the world, under the sagacious leadership of the great leader Comrade Kim Il-song.

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## LET US PREVENT WAR AND DEFEND PEACE

Pyongyang KULLOJA in Korean No 7, Jul 83 pp 28-37

[Unsigned article: "On the Occasion of the 30th Anniversary of the Great Victory of the Fatherland Liberation War"]

[Text] This is the 30th year since the U.S. imperialists, bending their knees before the Korean people, signed the armistice agreement.

Our people, on this meaningful day of war victory, express their high respects to the patriotic fighters and hero warriors who gave their precious lives during the arduous Fatherland Liberation War to defend the freedom and independence of the fatherland, gains of the revolution.

The Korean war ended in the great victory of our people, dealing the defeat of the century to the U.S. imperialists. But the U.S. imperialists, instead of drawing their deserved lesson from the Korean war, have ceaselessly been pursuing their policies of aggression and war.

On account of the machinations the U.S. imperialists are perpetrating everywhere in the world to provoke another war, the serious question of another world war or peace is arising before mankind today.

Because of the U.S. imperialist armed intervention and war machinations, there is no place in the world where tranquility prevails, and in particular, the situation in our country and Asia is becoming extremely acute. The danger of another war is threatening the whole human race.

The prevailing situation calls upon all the peoples of the world loving justice and peace to heighten vigilance against the U.S. imperialist war machinations and resolutely struggle against them.

Today the anti-imperialist, peace-loving force has grown up into an incomparably powerful strength.

With the united strength of all the progressive forces and peace-loving forces of the world it is quite possible to prevent any fresh war and defend peace.

Our people, by resolutely struggling together with the progressive peoples of the world against the imperialist machinations to provoke another war, shall

positively contribute to the cause of anti-imperialist sovereignty and the cause of world peace.

(1)

Our people's Fatherland Liberation War was a great revolutionary war that vanquished the imperialist aggressive forces and defended the peace of the world.

Peace came to the world following the end of World War II but the struggle between war force and peace force became intensified with each passing day.

The intense change that has taken place in the international situation has also been reflected exactly the same way in the developing situation in our country, and Korea has become the node of confrontation between war force and peace force.

The U.S. imperialists have run amok to score a breakthrough in Korea for realizing world hegemony. On account of the aggression machinations of the U.S. imperialists, the Korean peninsula has become the source of another war.

The Korean war provoked by the U.S. imperialists was a vicious challenge aimed at obliterating the freedom and independence of our people, and a product of their adventurous war policy.

The great leader Comrade Kim Il-song taught as follows:

"The three-year war forced by the U.S. imperialists was a showdown on which the fate of the fatherland hinged, and a most formidable trial for our republic and our people." ("A Collection of Writings of Kim Il-song," Vol 22, p 421)

The Fatherland Liberation War was a formidable struggle determining life or death, rise or fall for our party and people.

Our people, into only a few years of liberation from colonial enslavement, had to fight head on the U.S. imperialists vaunted as the "mightiest" in the world.

The U.S. imperialists came at us, mobilizing the enormous armed forces more than 2 million strong including their main land, sea, and air forces, the south Korean puppet armed forces, and the mercenaries of 15 vassal states of theirs, as well as modern weapons of slaughter, in a frantic attempt to do away with our fledgling republic in its cradle. But the enemies, no matter how barbaric methods and means of war they resorted to, could not bring our people to their knees.

The heroic Korean people and People's Army, by resolutely fighting firmly united as one around the party and the leader, firmly protected our party and our republic, crushing the brigandish armed invasion of the U.S. imperialists, and brilliantly defended the dignity and glory of our nation.

The great victory in the Fatherland Liberation War was the historic victory of our people who had risen up in the struggle to defend the freedom and independence, national sovereign rights of the fatherland, and the victory of anti-imperialist sovereignty force against imperialist reactionary force.

Our people, by winning victory in the war under the sagacious leadership of the party and the leader, checked and frustrated the reckless machinations of the U.S. imperialists to provoke another world war, and made a great contribution to defending the peace of the world.

Our people's victory in the Fatherland Liberation War was a historic event that, blowing the myth of U.S. imperialist "might" to smithereens, started the scoundrels on their downhill slide.

Through the Korean war the U.S. imperialists suffered a bitter defeat for the first time in their bloody history of aggression, and Korea became the first country that fought the U.S. imperialists and won.

The Korean people's Fatherland Liberation War against the armed invasion of the U.S. imperialists left behind precious experience and lesson in the solution to the question of war and peace.

How instructive the experience left behind by war is is determined by the peculiar character of the war and its result.

Since the emergence of class society mankind has experienced innumerable wars and in the process, gained this or that experience.

Our people's Fatherland Liberation War against the armed invasion of the U.S. imperialists was a war that left behind the most precious experience and as such, is recorded in the world history of war.

Our people's victory in the Korean war has shown that only by the strength of the awakened masses of people is it possible to vanquish the war force and defend peace.

The masses of people are the decisive force that opposes the war of aggression and defends the genuine peace. No war force can come alive in the face of the masses of people firmly united, deeply convinced of the correctness of their cause.

When the U.S. imperialists provoked the war of aggression in Korea, many people of the world expressed concern how it would all end, whether a fledgling country could stand up to a might United States.

But our people, by fighting, determined to do or die, firmly united around the respected and beloved leader Comrade Kim Il-song, gloriously overcame the formidable trials of the war, and dealing a shameful, miserable defeat to the U.S. imperialist aggressors, performed a great military miracle astounding the world.

The Korean war has taught the precious lesson that U.S. imperialism is not invincible at all and that even the people of a small country, if they believe



in their own strength and fight, firmly united as one, are quite capable of beating back aggressive forces, however wicked and venomous.

Our people's victory proves positively that the fate of a war is determined not by any modern weapons or military techniques but by the politicoideological superiority of the masses of people and that the strength of a people firmly united around their leader is mightier than nuclear weapons.

An awakened people cannot be brought to their knees by any force.

The historic victory in the Korean war has left behind the experience that the peace of the world can be defended successfully by the positive struggle of the peace force opposing the war force.

Imperialism is not an "apostle" of peace. Genuine peace can be won only by the struggle of peoples opposing imperialism.

When the progressive peoples of the world vigorously launch in unison into opposing imperialism, they can defend the peace and security of the world, dealing a strong blow to the aggressors.

Our people's three-year Fatherland Liberation War against the armed invasion of the U.S. imperialists was a historic course in which the solidarity of the international working class and the progressive countries and peoples of the world was highly displayed and its might demonstrated to the hilt.

The Fatherland Liberation War was not only a struggle for the sake of our people's freedom and independence but also a struggle to defend the peace of Asia and the world. Many countries in Asia, Africa, and Latin America including the socialist countries, denouncing the barbaric war of aggression by the U.S. imperialists, supported and encouraged the fighting Korean people.

In particular, the fraternal people of China, dispatching their outstanding sons and daughters to the Korean war front under the slogan "resist America, aid Korea, safeguard the home, and defend the nation" at a time our people were going through formidable trails, helped with blood the just struggle of our people.

The internationalist aid and support of the socialist countries and the progressive peoples of the world became a great encouragement for our people opposing the armed aggression of the U.S. imperialists, and an important factor in isolating the U.S. imperialists and hastening the politico-moral defeat of the scoundrels.

The Fatherland Liberation War has taught the lesson that if the revolutionary peoples of the world aspiring to freedom and independence, and progress, are to resolutely struggle, firmly united, head on against imperialism, they are quite capable of preventing world war and achieving durable peace.

The common cause of anti-imperialist sovereignty unites the progressive peoples of the world with one set of militant ties; and their united strength is invincible.

The precious experiences gained by our people in the Fatherland Liberation War, staying the war force for the past 30 years, have energetically encouraged the struggle of progressive mankind to defend world peace.

Truly, our people's Fatherland Liberation War was a sacred struggle that left behind incisive experience and lesson in preventing another world war and defending the mankind's cause of peace.

(2)

U.S. imperialism is inciter of another war and disturber of world peace.

The great leader Comrade Kim Il-song taught as follows:

"Unless imperialism becomes extinct, its aggressive nature cannot change. As long as imperialism exists, the root cause of aggression and war will continue to remain." ("A Collection of Writings of Kim Il-song," Vol 14, p 371)

The aggressive nature of imperialism does not change. Imperialism hold aggression and war as its main occupation, as its main means of survival.

As long as imperialism exists on the globe, war of aggression cannot disappear and the specter of war comes to haunt it constantly. There can be no imperialism which is not aggressive, no imperialism which does not want war. It is one of the laws that the imperialists make their machinations of aggression and war blatant.

Imperialism has today changed into modern imperialism standing on state monopoly capitalism, and its aggressive nature and bestial nature have become unprecedentedly intensified. Modern imperialism headed by U.S. imperialism is intensifying aggression and plunder against other countries with neocolonialist techniques, on the one hand, and is clinging to an adventurous policy of war.

The aggressive nature of imperialism, even if its strength is weakened, does not change. The deeper the imperialists are driven into predicament, the more they take to the road of aggression and war in order to save their fate.

For the past 30 years since the end of the Korean war the U.S. imperialists have been ceaselessly perpetrating machinations of aggression and war, and these have become ever more blatant with each each passing day. In order to redeem their miserable defeat suffered in the Korean war and obliterate the daily growing socialist force and national liberation movement, they have launched "special war," "limited war" in various regions of the world, plotting to expand it into a full-scale war.

The U.S. imperialist machinations of aggression and war are becoming intensified more than ever since the emergence of the Reagan administration in the United States. The Reagan administration is the most tyrannical and bellicose of the past successive administrations which used to make an occupation of aggression and war.

The blatant war policy of the present U.S. administration reflects the difficult circumstances the U.S. imperialists are going through.

As the revolutionary struggle of the peoples of the world for anti-imperialist sovereignty upsurges, the U.S. imperialists have come to find themselves in irretrievable straits internally and externally. The realm of U.S. imperialist domination has been reduced markedly, and they are being ever more isolated and repudiated everywhere in the world.

On top of their weakening international position the U.S. imperialists are going through a serious politicoeconomic crisis. Repeated economic crises have shaken the U.S. imperialist economic base to its foundations. The United States has already lost its abilities to overcome the vicious circle of economic crises. The catastrophic economic crisis, bonded with a political crisis, is extremely intensifying the internal contradictions of U.S. imperialism.

As its politicoeconomic strength has become weakened and the conflicts between the imperialist powers have become intensified in the struggle to scramble for market and sphere of influence, U.S. imperialism has become no longer able to keep the imperialist world at its beck and call as it pleases.

The U.S. imperialists are trying to find their way out of their daily worsening crisis in their policy to ignite the fire of war. The Reagan administration's war policy is not one that shows the "might" of the U.S. imperialists but one that proves precisely their frailty.

At present the U.S. imperialists are preparing for another war of aggression, a thermonuclear war, and is leading the situation to the brink of war.

The great leader Comrade Kim Il-song taught as follows:

"On account of the machinations of aggression and war by the U.S. imperialists, the situation is becoming extremely tense, and the danger of another world war is growing daily." ("Kim Il-song Selected Works," Vol 8, p 442)

As history advances, the aggressive nature of imperialism, the adventurism of the imperialists as war fanatics is being ever more revealed. The Reagan administration is indeed the most vicious arsonist of war surpassing its predecessors. The U.S. imperialist warmongers, even throwing away the signboard of "peace" and "relaxation of tension" which they used to hold aloft in bygone days, are persistently clinging to so-called "policy of strength" and preparation for "nuclear war."

The aggressive global strategy of the U.S. imperialists is intensively reflected in their insane policy of war.

The global strategies which the past successive ruling circles of the United States came up with and the ensuing adventurous machinations of war could not helping going bankrupt every time.

The present Reagan administration, coming out with the extremely dangerous "multifaceted reprisal strategy" and "simultaneous war on three fronts" in place of the global strategies of its predecessors which repeatedly went

bankrupt, is bent on igniting the fire of war simultaneously in various regions of the world at any given moment. The so-called new global strategy of the U.S. imperialists is the most ambitious and adventurous plan of aggression designed to obliterate the international revolutionary forces and simultaneously seize major resource zones and key strategic military areas, and using them as springboards, dominate the whole world. This shows, exactly as they are, the reactionary colors of the U.S. imperialists as the most shameless war fanatics, as the disturbers of world peace of the modern times.

The U.S. imperialists are spurring the preparations more than ever to provoke another world war in accordance with their aggressive global strategy.

Machinations of war preparation by the imperialists begin with increasing military expenditure. At present the U.S. imperialists, espousing "renewal of a strong United States," are mad over military buildup.

The U.S. military expenditure more than doubled in fiscal 1982 compared with fiscal 1977, and it is projected that the military expenditure for five years beginning fiscal 1985 will reach in total the astronomical figure of \$2 trillion. This is an enormous military expenditure that no previous administrations ever budgeted in U.S. history.

The U.S. military budget which is wildly increasing year after year, is being channeled to the development and production of modern weapons capable of waging four-dimensional war on land, sea, air, and space. Today, while developing and perfecting strategic offensive weapons at a high rate of speed, the U.S. imperialists are expanding the nuclear arms race stage by stage.

The U.S. imperialists are trying to build anew or expand still more of aggressive military bases everywhere in the world, extensively enlarge the armed forces of aggressive military blocs, and form new military blocs and military alliances.

The U.S. imperialists, by thus mobilizing all strength in the prosecution of their strategy for another war, are stepping up in real earnest the preparations for unleashing war at any moment against the socialist countries and the anti-imperialist sovereignty forces.

History shows that the corollary to the military buildup policy and the military bloc policy of the imperialists is none other than war.

The U.S. imperialists are frenziedly perpetrating machinations to provoke another war everywhere, in accordance with their most adventurous strategy of world hegemony.

At present the danger of war is engulfing every continent, every region of the world. If World War I took place centered around Europe and WW II mainly around Europe and Asia, today the danger of war exists not only in Asia and Europe but also in Latin America and the African continent.

The Middle East is one of the regions where the U.S. imperialists are deepening the danger of war day by day. By the U.S. imperialist machinations to

establish their ruling right over the Arab countries with a tight grip on the Mideast region as a military strategic base, the state of war still continues in this region today. The U.S. imperialists, putting Israel out front as "shock brigade," have committed a criminal aggression against Lebanon, and are cunningly hatching a plot of aggression against Syria. Recently, the U.S. imperialists have even established a new "Central Command" which will be commanding aggression and armed intervention against 19 countries in the Middle East and vicinity, and are trying to set up a forward headquarters under its jurisdiction. This shows well to what extent the war adventure of the U.S. imperialists aimed at a major resource zone has gone. On account of the reckless U.S. imperialist machinations of aggression, the Middle East is becoming a zone of tragedy where the basic interests and sovereign rights of the Arab peoples are trampled utterly and bloody incidents occur frequently.

On account of the U.S. imperialist machinations of aggression and intervention, the situation is also becoming tense on the continent of Africa.

The U.S. imperialists are inciting the racists of South Africa to squeeze to death by armed force the just liberation struggle of the Namibian people and ceaselessly perpetrate armed invasion and military provocation against the frontline states such as Angola and Mozambique.

The U.S. imperialist machinations of aggression and intervention against Latin American countries, especially Central American countries, are reaching a very dangerous stage.

Frightened by the big change that has taken place on the continent of Latin America, called at one time as "hereditary fiefdom," "quiet backyard" of the United States, the U.S. imperialists are viciously perpetrating machinations of armed intervention against the peoples of countries in this region.

It is a policy the U.S. imperialists have been invariably pursuing, then and now, to rule and control the Latin American countries. The U.S. imperialists are perpetrating military provocations one after another in the Caribbean and the Gulf of Mexico, and especially, are intensifying acts of aggression aimed at squeezing to death the victorious Nicaraguan revolution. The U.S. imperialists are inciting the Honduran reactionaries and Somoza's stragglers to ceaselessly perpetrate armed provocations of invading Nicaragua, and are completing their posture aimed at launching their direct military operations at any given moment.

On account of the U.S. imperialist armed intervention and aggression machinations, not one day passes on the continent of Latin America without armed clash, and on the peoples of this region great misfortunes and sufferings are being inflicted once again. Today on the continent of Latin America confrontation between the reactionary force headed by the U.S. imperialists and the anti-imperialist sovereignty force is reaching an acute stage.

The U.S. imperialists are aggravating the situation in Europe.

The U.S. imperialists are making NATO member states continue to increase their military expenditures and extensively build up their armed forces, and are

scheming to deploy in the region new offensive nuclear weapons such as "Pershing II" and cruise missiles. On account of the machinations of the U.S. imperialists bent on maintaining their "military superiority" in Europe, enormous military forces, particularly nuclear weapons are concentrated in this region, and Europe is once again becoming a dangerous source that another world war may break out.

Today where the U.S. imperialists are most viciously perpetrating their machinations to provoke another war is the region of Asia centered around the Korean peninsula.

The U.S. imperialists have invariably been regarding Asia, which has an enormous area and abundant human and material resources, as an important target for their world hegemony. Today the U.S. imperialists, establishing numerous aggressive military bases in the key military areas and vicinity of Asia, have enormous aggressive armed forces deployed on a permanent basis, and are daily intensifying their military threat and intervention machinations against the countries in Asia.

The U.S. imperialist machinations to provoke another war are becoming most blatant on the Korean peninsula.

Recently, the U.S. reactionary ruling circles, ranting that they are "ready to use armed force" on the Korean peninsula, have brought still more of weapons of mass slaughter such as nuclear weapons into south Korea and transformed it into their largest nuclear base in the Far East. There is no place where all kinds of the latestest weapons are so densely deployed in a narrow region like south Korea. The U.S. imperialists are scheming to deploy in south Korea notorious neutron bombs, a means of mass slaughter to the deployment of which even NATO member nations in Europe are opposed.

The U.S. imperialists, extensively building up their land, sea, and air forces in the vicinity of the Korean peninsula such as Japan proper and Okinawa, and the Philippines, and in the vast Pacific region under the pretext of coping with "contingency," are ordering them to stand ready for instant mobilization into Korea.

Thus the U.S. imperialists have brought to a conclusion for now the strategic deployment of their aggressive armed forces and the south Korean puppet armed forces so as to make it possible to begin military operations at any time against our republic.

The reckless machinations of the U.S. imperialists bent on igniting the fire of another war in Korea are becoming more blatant in the provocative military exercises frequently launched by them.

The stage-by-stage expansion of the "Team Spirit" war exercises which the U.S. imperialists have been launching every year in south Korea since 1976, constitutes a clear case in point. Mobilized in this year's "Team Spirit 83" joint military exercises on the largest scale in history were the U.S. imperialist aggressive armed forces and enormous means of war stationed in south Korea and Japan, the Pacific region and the mainland United States. The U.S. imperialist aggressors launched three-dimensional

offensive operations such as parachute operations, landing operations, and river-crossing operations with the northern half of our republic as a hypothetical target of invasion. Joint military exercises "Team Spirit 83" were adventurous exercises to test their abilities to throw enormous aggressive armed forces into the Korean peninsula in a short period of time "in case of contingency"; and this, in fact, was a "trial war," "preparatory war" aimed at unleashing a war of aggression against us.

Even before the battle smoke of war exercises "Team Spirit 83" cleared in south Korea the U.S. imperialists went on to launch in the East Sea joint exercises with the naval and air forces of Japan's "Self-Defense Force," and the Chon Tu-hwan puppet gang under U.S. imperialist orders raised the ruckus of large-scale war exercises called "Extermination of Communism 83."

Thus at present on the Korean peninsula a grave situation suggestive of the eve of war is coming about and the danger is being created that war may break out at any moment.

The reason another war is not breaking out on the Korean peninsula, such a serious situation notwithstanding, is the result of the airtight unity and solidarity of our people united around the party and the leader and the extraordinarily strengthened might of our country, and the peace-loving efforts of our republic.

The ruckus being raised by the U.S. imperialists to provoke another war on the Korean peninsula is becoming even more dangerous on account of the machinations being stepped up in real earnest to form a tripartite military alliance between the United States, Japan, and south Korea.

The U.S. imperialists, forming the tripartite military alliance, are trying to strengthen the military collusion between Japan and the south Korean puppets, and "in case of contingency," draw the armed forces of Japan's "Self-Defense Force" into another Korean war. The U.S. imperialists, by stepping up the rearmament, remilitarization of Japan and putting it out front as the "leader" of Asia, as their agent in this region, are trying to realize through it their control and neocolonialist domination of the Asian countries.

Japan's reactionaries are caught up in the delusions of realizing their old dream of "the Greater East Asia Co-Prosperity Sphere," participating in the U.S. imperialist Asia strategy, and are lying in wait for a full-scale reinvasion of south Korea as the first step on their road to overseas expansion once again.

The machinations for the tripartite military alliance between the U.S. imperialists, the Japanese militarists, and the south Korean puppet gang are now being stepped up for a finishing touch.

On account of the U.S. imperialist machinations to form the tripartite military alliance, the danger is growing that another war may break out on the Korean peninsula and that the whole region of Asia may become another battlefield.

If war breaks out in Korea, it can easily become expanded into a worldwide war instead of remaining a limited regional war, and mankind will suffer another holocaust of war.

On account of the reckless machinations of the U.S. imperialists to provoke war, events continue to occur in various regions of the world where people's fate is being toyed with, and worldwide, a grave situation is coming about that the world may be sucked into another war.

The countries, which have their political ruling power and territories enroached by the U.S. imperialists or are facing the U.S. imperialist threat of aggression, are by no means limited to any one continent, any one region. On the globe there is no place where the U.S. imperialists have not extended their tentacles of aggression nor is there any place where people's blood is not shed, wherever the U.S. imperialists set foot.

The grave situation which is coming about on all the continents, in all the regions of the world, shows that U.S. imperialism is indeed the destroyer of world peace and the diabolical inciter of world war.

Apart from the struggle against the adventurous war machinations of the U.S. imperialists it is impossible to realize mankind's lasting peace.

The struggle opposing another world war is indeed the supreme task of progressive mankind and the loftiest responsibility of the present generation for the future.

(3)

It is a very serious question bearing on the fate of mankind to prevent war and defend peace.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"In the present period, the most important task facing the progressive mankind of the world is that of checking and frustrating the aggression and war machinations of the imperialists and protecting the peace and security of the world." [No bibliographic reference given]

On account of the machinations the U.S. imperialists are perpetrating to provoke another war, today the international situation is becoming very tense, and peace and security are facing a grave danger. The eye and ear of the world are being focused on the question of war and peace.

Everywhere in the world armed intervention and war ruckus by the imperialists are happening daily.

In step with the rapidly developing material means of war prosecution, the arsenals of the imperialists are filled to overflowing with weapons of mass slaughter such as nuclear weapons.



Unless the reckless war ruckus of the imperialists is checked and frustrated, it is impossible to prevent the danger of a nuclear war or guarantee the security of mankind.

Today when the imperialists such as the U.S. imperialists are gravely threatening the peace of the world by war ruckus, the progressive peoples of the world must heighten their vigilance against the aggression machinations of the imperialists and more positively launch the struggle to prevent war and defend peace.

It is quite possible to prevent another world war.

Through the struggle for national independence and the construction of a new society the anti-imperialist sovereignty force has rapidly grown up. Today the anti-imperialist sovereignty force is becoming a powerful citadel for preventing another war and defending peace.

If the progressive force and antiwar peace force of the world, firmly united, are to energetically advance in opposition to imperialism, it is possible to check and frustrate the U.S. imperialist aggression and war ruckus and defend the peace and security of the world.

To realize the unity of the anti-imperialist sovereignty force constitutes the decisive guarantee for checking and frustrating the imperialist aggression and war machinations and achieving a durable peace of the world.

Unity is none other than strength. Nothing can break united strength. Without united strength it is impossible to ward off the offensives of the enemies. Only if all the anti-imperialist forces of the world get united, can they isolate and weaken the imperialists, and deal a strong blow to the U.S. imperialists everywhere they have extended their tentacles of aggression.

To strengthen the unity of the anti-imperialist sovereignty force arises as an even more pressing question relating to the machinations of the imperialists trying to handily realize their ugly aggressive ambitions, fomenting alienation between the newly emerging countries.

In order to strengthen the unity of the anti-imperialist sovereignty force, all the progressive forces must firmly maintain the principled stand against imperialism.

The revolutionary peoples of the world, if only they thoroughly maintain the stand opposing imperialism, can go forward to fight all together in the one force of struggle for anti-imperialist sovereignty.

The revolutionary peoples of the world must not be caught up in the delusions of imperialism, especially U.S. imperialism, nor must they bargain with the imperialists on matters of principle.

All the progressive forces and peace-loving forces of the world, forming an anti-U.S. united front, must collectively bring pressure to bear on the U.S. imperialists, and thoroughly expose and denounce their policies of aggression and war.

The revolutionary peoples of the world, forming a united front especially with the broad antiwar peace forces, must energetically launch the struggle to strengthen solidarity.

At present in many regions of the world the antiwar peace movement is energetically under way. When all the antiwar peace forces of the world struggle united as one, they can further isolate and weaken the U.S. imperialist aggressive forces and tie them up hand and foot everywhere, and successfully crush the U.S. imperialist war machinations.

In realizing the unity of the anti-imperialist sovereignty force, it is very important to go forward to strengthen the unity of the socialist force and the international communist movement, and the nonaligned movement.

The socialist force and the international communist movement are the most powerful revolutionary force of our time standing in confrontation with all the reactionary forces such as imperialism, and the decisive factor frustrating the policies of aggression and war of the U.S. imperialists and inspiring the revolutionary struggle of the peoples of the world. The socialist countries and the communist parties, workers parties, must unite and cooperate closely with one another in the struggle opposing the U.S. imperialist machinations of aggression and war.

In order to check and frustrate the imperialist machinations of aggression and war, it is imperative to strengthen the unity of the nonaligned nations, and expand and develop the nonaligned movement.

Today in the nonaligned movement are embraced a majority of countries of the world aiming for anti-imperialist sovereignty. If the nonaligned nations possessing enormous material and human resources are to struggle firmly united, they can successfully check and frustrate the imperialist machinations of aggression and war and achieve a durable peace of the world, and go forward to hasten the cause of building an independent-ized new world.

All the progressive forces and peace-loving forces of the world, holding aloft the slogan "Let us oppose war and defend peace!" must aim the arrow of attack at opposing the aggression and war machinations of the imperialists.

In order to prevent the imperialist war of aggression and achieve a durable peace of the world, it is important to dismantle all their military blocs and abolish their aggressive bases existing in other countries.

Military bloc is a product of the cold war policy and a constant factor threatening the peace and security of the world. As long as military blocs stand in confrontation with one another with enormous armed forces, the state of international tension will continue to intensify, and can bring the result of unleashing another world war. The peace of the world can begin to become a lasting, durable one only when all the military blocs, all the means of aggression and war are completely liquidated across the globe.

The anti-imperialist peace force of the world must struggle to dismantle the aggressive military blocs of the imperialists and at the same time absolutely must not permit their machinations to form new military blocs and military alliances.

Today the socialist countries are taking a series of positive measures in order to prevent war and defend peace. The active proposal of the Soviet Union for concluding a treaty of mutual non-use of armed force and maintenance of peaceful relations between the Warsaw Treaty member states and NATO can become an opportunity to open up a situation favorable to dismantling military blocs.

It is imperative that military blocs should be dismantled and at the same time, aggressive military bases existing in other countries abolished and foreign troops withdrawn.

The U.S. imperialists are going berserk in their attempt to increase armed forces and expand armament in key military areas, and attain their objective of aggression relying on their military bases existing in other countries. The U.S. imperialists, while maintaining numerous military bases and aggressive armed forces on a permanent basis, are playing the role as international military police, as the inciter of another war. Under such conditions, the progressive force and peace-loving force of the world must vigorously launch the struggle to make all the aggressive troops and military bases of the imperialists existing in the territories of other countries completely withdrawn.

The U.S. imperialist aggressive military bases and the U.S. imperialist aggressive troops in south Korea are a constant factor threatening the peace and security of the Korean peninsula, and the root cause of all the misfortunes and sufferings of the south Korean people.

To make the U.S. imperialist aggressors withdraw from south Korea is the unanimous demand of our people and the progressive peoples of the world today. The U.S. imperialists must abolish all their aggressive military bases in south Korea and withdraw their aggressive troops unconditionally forthwith.

To check and frustrate the arms buildup and arms race of the imperialists and realize an overall, complete disarmament is a pressing demand of the struggle for defending the peace and security of the world.

At present the U.S. imperialists, advancing the preposterous sophistry that war preparations are the "most effective means" of keeping peace, are mad over military buildup and arms race. The feverish arms race of the U.S. imperialists is one that betrays their ugly ambition to gain their so-called military superiority worldwide and their true face as the errand boy of monopoly capital.

In particular, the imperialists such as the U.S. imperialists, turning the atomic power, a powerful gain of science, into a means to slaughter people, are forcing thermonuclear war on mankind. The nuclear mania of the U.S. imperialists, who have forgot the lesson of history that the weapon the war maniacs forge will be used against them, is reaching the extreme now.

All the anti-imperialist peace forces must resolutely struggle against arms buildup and arms race by the imperialists, and further strengthen the struggle to ban the test and production, storage and use of nuclear weapons in all regions of the world and completely do away with all nuclear weapons.

To establish nuclear-free zones, peace zones in various regions of the world and go forward to ceaselessly expand them is an important question arising in preventing war and insuring durable peace and security.

Establishing nuclear-free zones, peace zones makes the confrontational zones of blocs narrowed and the foothold of the imperialists for military aggression removed.

The voice of the peoples of the world for establishing nuclear-free zones, peace zones is growing louder daily. Under conditions that the danger of nuclear war is growing, the struggle to establish nuclear-free zones, peace zones is receiving the positive support of the governments of many countries and the broad circles of people of all strata wanting peace. When nuclear-free zones, peace zones are established and become firm in various regions of the world, the U.S. imperialists will not be able to recklessly unleash another world war.

Our people are positively striving to turn the Korean peninsula into a nuclear-free zone, a peace zone.

Our initiative proposing to turn the region of the Korean peninsula and Northeast Asia has great significance in removing the danger of imperialist war of aggression and consolidating peace in this region.

The progressive peoples of the world must go forward to launch the struggle positively to establish nuclear-free zones, peace zones in Asia and the Middle East, Africa and Latin America, and Europe.

In the present period, what has important significance in defending the peace and security of the world is that of peacefully solving the disputes between the newly emerging countries.

Today in the international arena, on account of the division, alienation machinations of the imperialists, disputes are ceaselessly occurring between the newly emerging countries, and in certain regions these are even expanding into war. On this account, in certain regions peace and security are being disturbed and no small number of newly emerging countries are going through misfortune.

Disputes between the newly emerging countries must be solved by the method of negotiation between the parties concerned to suit the interests of both parties and the cause of world peace. The anti-imperialist sovereignty forces of the world must not act to support or oppose any one party to the dispute between newly emerging countries, and must maintain the principle through and through on a fair and just stand to help solve the dispute peacefully to suit the interests of both parties.

Today the anti-imperialist peace force is by far mightier than the war force.

The anti-imperialist sovereignty forces such as the socialist force and the international communist movement, the national liberation movement and the democratic movement, and the nonaligned movement, have a mighty strength quite capable of vanquishing the imperialist reactionary force, the war force.

By the united strength of all the progressive forces and peace-loving forces of the world the aggression and war machinations of imperialism headed by U.S. imperialism will be checked and frustrated without fail and the durable peace and security of the world thoroughly defended.

The Korean people are a peace-loving people. Our people hold peace very dear and always want to live peacefully.

Korea's peace is closely connected with world peace. The struggle of the Korean people opposing U.S. imperialism is a part of the struggle of the peoples of the world to prevent war and defend peace.

Today the Korean people are dynamically struggling, holding aloft the banner of anti-imperialist sovereignty, to drive out the U.S. imperialists from south Korea and achieve the independent peaceful reunification of the country.

The U.S. imperialists must give up their war machinations against the Korean people and the revolutionary peoples of the world, and leave without delay from south Korea and all the regions of the world, taking with them their aggressive troops and weapons of mass slaughter such as nuclear weapons.

If, notwithstanding the warning of the Korean people and the revolutionary peoples of the world, the U.S. imperialists continue to take to the road of aggression and war, they will not be able to escape the fate of destruction. It is the law that he who likes fire, will die by fire and that they who like war of aggression will, in the end, be destroyed by war of aggression.

Our people, by checking and frustrating, firmly united with all the progressive forces, peace-loving forces of the world, the machinations of the imperialists such as the U.S. imperialists to provoke another war, shall defend the durable peace and security of the world and go forward to dynamically fight to build an independent-ized new world.

The common cause of mankind to prevent war and defend the peace and security of the world shall win victory without fail.

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THE GREAT VICTORY OF THE CHUCHE MILITARY THOUGHT AND THE UNSURPASSED COMMANDING  
ART

Pyongyang KULLOJA in Korean No 7, Jul 83 pp 38-44

[Article by Paek Hak-nim]

[Text] This is the 30th year since our people and People's Army under the sagacious leadership of the great leader Comrade Kim Il-song won victory in the righteous Fatherland Liberation War.

The historic victory in the Fatherland Liberation War was the brilliant fruition of the sagacious leadership of the respected and beloved leader Comrade Kim Il-song, the great military strategist, the ever-victorious iron commander, the legendary hero.

The respected and beloved leader Comrade Kim Il-song, personally shouldering the heavy responsibilities as Chairman of the Party Central Committee, Prime Minister of the Cabinet, Chairman of the Military Committee, Supreme Commander of the Korean People's Army, and leading our people and People's Army with the chuche military thought and an unsurpassed commanding art day in, day out during the formidable Fatherland Liberation War, vanquished the U.S. imperialists and won the great victory of the Fatherland Liberation War on 27 July 1953.

By winning victory in the Fatherland Liberation War our people gloriously defended the freedom and independence of the country and gains of the revolution, and blowing the myth of U.S. imperialist "might" to smithereens for the first time in history, started the scoundrels on their downhill slide.

That the great leader Comrade Kim Il-song, leading the Fatherland Liberation War to victory, demonstrated the glory of the nation and opened up the era of a new upsurge in the anti-imperialist, anti-U.S. struggle constitutes an immortal achievement compiled by our respected and beloved leader before the times and the revolution.

Our people and officers and men of the People's Army look back with deep feelings of a great national pride and honor on the days of the war, every day a day of victory, shining as a prideful page in the history of leadership of the great leader Comrade Kim Il-song, and are filled to overflowing with a burning

resolve to go forward, more firmly united around the party and the leader, to hasten the reunification of the fatherland and the ultimate victory of the Korean revolution.

The Fatherland Liberation War was a great revolutionary war won by the chuche military thought and the unsurpassed commanding art of the respected and beloved leader Comrade Kim Il-song.

The chuche military thought is a unique military thought and military theory, and military method of battle founded and comprehensively systematized by the respected and beloved leader Comrade Kim Il-song in the course of realizing the great task of building revolutionary armed forces and leading the revolutionary war to victory under the banner of the chuche ideology. The reason the great leader Comrade Kim Il-song's military thought, military theory, and military method of battle are called the chuche military thought is because they are the thought, theory, method of battle which, starting from the theory of the chuche ideology, have embodied the chuche ideology in the military sphere.

The chuche military thought illuminates the road of going forward to solve all military questions, putting the masses of people, the masses of military personnel out front as the subject of military activities and ceaselessly enhancing their awareness and role as the master. The chuche military thought became an invincible militant banner, a firm guiding principle which, bestowing on our people a conviction of sure victory in the Fatherland Liberation War, made it possible for them to overcome all kinds of trials of the war and win a brilliant victory.

The three-year war forced by the U.S. imperialists was a showdown on which the fate of the fatherland hinged, and a period of formidable trials for our republic and people.

The great leader Comrade Kim Il-song taught as follows:

"Our people's Fatherland Liberation War was a fierce anti-imperialist, anti-U.S. struggle against the allied forces of the world reactionaries such as the U.S. imperialists, and a formidable class struggle against the people's enemies."  
("A Collection of Writings of Kim Il-song," Vol 22, p 423)

The U.S. imperialists, who had long been stepping up preparations for the war of aggression, deployed on the Korean war front, in an attempt to do away with our republic in its cradle, enormous armed forces consisting of major portions of their own armed forces with the latest equipment and the troops of their 15 vassal states and the south Korean puppet troops, and channeled tremendous military expenditures and war materials. The U.S. imperialists completely threw into the Korean war front so-called "ever-victorious division" and "invincible division" cracked up to be "crack" divisions, which they had nurtured with their blood-stained dollars, and unhesitatingly mobilized even germ weapons and chemical weapons.

Never before had there been such war fanatics who, in opposing a country not so big as Korea, had mobilized such enormous forces and resorted to such barbaric methods of war.

For our republic and people, still fledgling so soon after liberation from the yoke of the Japanese imperialist colonial rule, it was indeed an overwhelming task to fight head on U.S. imperialism, the ringleader of world imperialism.

But the U.S. imperialists could not bring our people to their knees by whatever kind of "superiority of strength."

The great leader Comrade Kim Il-song, by sagaciously organizing and leading our people with the chuche military thought, dealt a grave blow to the U.S. imperialist aggressors and firmly insured the victory of the Fatherland Liberation War.

As enunciated by the chuche military thought, the subject in revolutionary war is man, the masses of people, and the revolutionary war comes to win victory by their active function and role.

Our people's Fatherland Liberation War, from its character and content, presented it as a vital question to enhance the positive participation and active role of the broad masses of people. To enhance the role of the masses of people, the masses of military personnel was the key to victory in the Fatherland Liberation War.

Based on having elucidated the truth that victory in war is scored by the strength of the masses of people themselves of each country, the chuche military thought comprehensively enunciates the strategic and tactical principles of the construction of self-reliant national defense force ranging from the questions of the construction of revolutionary armed forces and national defense industry to the questions of strengthening the rear and creating strong military and economic potentialities and turning military action zones into airtight fortresses. The chuche military thought became an important factor which made it possible for our people and officers and men of the People's Army to vanquish the U.S. imperialists with an invincible self-reliant strength and score the victory of the Fatherland Liberation War.

The chuche military thought also enunciates for the first time the unique chuche method of battle which makes it possible to make maximally displayed the inexhaustible wisdom and creative strength of the masses of people, the masses of military personnel. The chuche military method of battle became the basic factor which made it possible to organize and mobilize all the national defense potentialities to the hilt on an all-people, all-country basis, and highly promoting the resourcefulness and ingenuity, fighting spirit and valor of the troops and the people on the battlefield to suit the natural geographic conditions and the levels of the troops' equipment and preparedness of the military personnel, vanquish the U.S. imperialist aggressors.

The chuche military thought founded, developed and enriched by the great leader Comrade Kim Il-song amid the anti-Japanese flames became an invincible weapon indeed which made it possible for our people and officers and men of the People's Army to vanquish the numerical and technical superiorities of the U.S. imperialist aggressors with our politicoideological superiority and strategic and tactical superiority in the Fatherland Liberation War and gloriously defend the sovereign rights of the country and the people.



The unsurpassed, tested leadership of the respected and beloved leader Comrade Kim Il-song was the decisive factor which made the historic victory of the Fatherland Liberation War won.

The respected and beloved leader Comrade Kim Il-song is the great military strategist and the ever-victorious iron commander who led our people's Fatherland Liberation War to victory.

The great leader Comrade Kim Il-song with the chuche military thought and unsurpassed, tested commanding art went forward to lead the Fatherland Liberation War to brilliant victory.

The respected and beloved leader Comrade Kim Il-song, the ever-victorious iron commander, above all thoroughly preparing our people and People's Army politicoideologically in leading the Fatherland Liberation War to victory, sagaciously led the way in vanquishing the U.S. imperialist aggressors with the politicoideological superiority of our revolutionary armed forces.

The great leader Comrade Kim Il-song taught as follows:

"If an army is to win victory in battle, the weapons have to be good, needless to say, but the army must be high in combat consciousness, ideological consciousness, and technical standard. In particular, ideological consciousness has decisive significance." ("A Collection of Writings of Kim Il-song," Vol 13, p 450)

What plays the decisive role in war is not weapons or military techniques or geographic configurations but the ideological consciousness, the politico-ideological strength of the masses of people, the masses of military personnel in direct charge of the war.

In modern warfare where the standards of modernization of war equipment, of scientization of military art have extraordinarily developed, without the intense combat consciousness, ideological consciousness of people taking part in the war it is impossible to overcome the arduous trials of the war or win victory in the war.

To firmly believe in the strength of the masses of people and vanquish the numerical and technical superiorities of the imperialist aggressors with the politicoideological superiority of the army and the people--this is the basic principle and method of military command the respected and beloved leader Comrade Kim Il-song has been invariably maintaining.

The respected and beloved leader Comrade Kim Il-song, who attached important significance to the politicoideological superiority of our people and People's Army, led the way in indoctrinating the army and the people with the spirit that our people's Fatherland Liberation War was a revolutionary struggle to drive out the U.S. imperialist aggressors and defend the freedom and independence of the fatherland and that all questions arising in the war must be solved with our own strength. Thus all of the people and officers and men of the People's Army, clearly understanding the righteous character of the Fatherland Liberation War, came to highly display the revolutionary spirit of self-reliance and fortitude at all times throughout the formidable course of the Fatherland Liberation War.

The great leader Comrade Kim Il-song, directing priority attention to highly displaying the politicoideological superiority of our revolutionary armed forces, revamped People's Army's cultural departments at all levels into political departments amid the fierce flames of the war, and forming party organizations in all units and enhancing their organizer and indoctrinator role, led the way in energetically launching firing-line political work atop the burning heights and in the trenches. By the sagacious leadership of our respected and beloved leader the leadership of the party for the People's Army was further strengthened to suit the demands of the wartime environment, and all the military personnel of the People's Army became able to go forward to staunchly fight, thoroughly armed with infinite faithfulness to the party and the leader and lofty socialist patriotism, conviction of sure victory and indomitable fighting spirit, intense organizational spirit and disciplinary character, and the spirit of unity between officers and men and unity between the army and the people.

Military personnel of the People's Army, sons and daughters of the liberated fatherland, fought, unhesitatingly offering their youth, their lives, for the sake of the respected and beloved General Kim Il-song who put them out front as worthy masters of the country, for the sake of defending the benevolent Korean Workers Party and the grateful People's Administration.

Many hero warriors emerged such as members of the Yi Tae-hun coast artillery company who offered their precious youth in order to defend Wolmi Island, our fatherland's island, to the death with the rock-hard faith that the fatherland is precisely the respected and beloved General Kim Il-song, and hero Yi Su-pok who blocked the source of enemy fire and opened up an assault route for his unit, gladly offering his one life for the sake of the dear fatherland.

The battle of Height 1211 [Heartbreak Ridge] widely known the world over was a brilliant battle that showed to the hilt the infinite faithfulness to the party and the leader, the sacrificial spirit for the fatherland and the people of the warriors of our People's Army.

The warriors of our People's Army fought defending every inch of the land of our fatherland to the end, cutting down en masse the enemies coming up in waves several score times a day on such a hill that the enemy bombing and shelling were so intense that rocks were blown to smithereens, completely uprooted big trees were flying, and even squirrels were crawling into the chests of the warriors, in search of a place to hide.

Indeed, the incomparable sacrificial spirit and patriotic spirit of dedication displayed by the fighting men of the People's Army in the great Fatherland Liberation War showed exactly how noble and lofty the mental and moral features of the warriors of our People's Army were.

Precisely because of the presence of hero fighters, warriors of the People's Army possessing such mental and moral features, our people even amid the trials of such relentless, hard-fought war were able to win victory in every battle, dealing a shameful, miserable defeat to the U.S. imperialist aggressors at every step of the way.

Having vanquished the numerical and technical superiorities of the U.S. imperialist aggressors with the politicoideological superiority of our people and People's Army is where the sagacity of leadership of the respected and beloved leader Comrade Kim Il-song who led the Fatherland Liberation War to brilliant victory and the invincible might of the chuche military thought set down by our leader lie.

The great leader Comrade Kim Il-song, also leading our People's Army and people with his unsurpassed military strategy and method of battle, energetically organized and mobilized them in the heroic struggle to strike down the U.S. imperialist aggressors.

The great leader Comrade Kim Il-song taught as follows:

"In the Fatherland Liberation War against the armed invasion of the U.S. imperialists, too, because our party exercised precise military guidance for mounting offensives at the right and retreating at the right time, we were able to win victory, repulsing the invasion of the numerically superior enemy." ("A Collection of Writings of Kim Il-song," Vol 14, p 348)

War is an ideological confrontation between people, collectives, and at the same time a confrontation between military strategies and tactics, methods of battle. Victory in fight depends not on the weapons or technical superiority but significantly on overwhelming the opposite side by what kind of strategy and tactics. Only by fighting a revolutionary war with scientific strategy and tactics and intrepid method of battle is it possible to effectively mobilize and utilize the inexhaustible strength of the army and the people in the war. And in every planning and execution it is possible to make them display to the hilt incomparable courage and resoluteness, military ingenuity and talents, and successfully vanquish the aggressors.

The respected and beloved leader Comrade Kim Il-song, the great military strategist, ceaselessly creating unique, intrepid military strategy and tactics and methods of battle on the chuche stand, moved the war victoriously forward.

The respected and beloved leader Comrade Kim Il-song, always seizing the initiative in each stage of the war with the strategy and tactics of head-on confrontation, dealt an annihilating blow to the aggressors at every step of the way.

It is the extant theory and precedent recorded in the history of war that when one suffers a surprise attack by the enemy, one is usually thrown into confusion and that only after going through formidable trials can one move over to counterattack.

But the respected and beloved Comrade Supreme Commander Kim Il-song, mounting an instantaneous and full-scale counterattack and keeping up attack against the surprise invasion by the enemies, forced the enemies into the defensive and passive from the outset. This is the ever-victorious military strategy and tactics that can be set forth and exercised by none but the respected and beloved leader Comrade Kim Il-song holding the firm faith, the iron will unwavering, whatever the adversity, that when relying on the strength of the broad masses of people, victory can be won without fail.

Precisely because of the presence of such military strategy and tactics, our People's Army was able to liberate Seoul, the enemy bastion, in a mere three days, and 90 percent of the south Korean area and an absolute majority of the population in just a little over a month, and open up firm prospects for the victory of the war.

The great leader Comrade Kim Il-song, who firmly took the initiative from the start of the war, led the way in making the People's Army in each stage of the war and in each battle always force the enemies into the passive, ceaselessly strike and exterminate them. By the unsurpassed strategic and tactical guidelines and sagacious leadership of our respected and beloved Comrade Supreme Commander who led the way in boldly planning operations and actively pushing ahead with battles, the People's Army was able to timely frustrate whatever vicious methods of battle of the enemies.

The great leader Comrade Kim Il-song, also seeing through beforehand the changing military and political situations and the weaknesses of the enemies and using military strategy and tactics to suit them, dealt ceaseless blows to the enemies.

The great leader Comrade Kim Il-song, seeing through beforehand the intentions of the enemies in each stage of the war and exercising matchless ingenuity and singular methods of battle, led the People's Army and the people to victory.

The great leader Comrade Kim Il-song, who had clearly seen through the heinous scheme of the enemies already in the initial period of the war, by leading the way in striking and mopping up the main group of the enemies with swift mobility before the U.S. imperialists could have an opportunity of extensively reinforcing their troops, dealt a crushing blow to the aggressors bent on swallowing up the northern half of the republic at one gulp. Again, scientifically foreseeing the future of the war even while organizing and commanding the strategic retreat of units of the People's Army, he led the way in thoroughly making preparations for turning around to mount attacks, on the one hand, and sagaciously led the way in opening a second front in the rear of the enemies and fragmenting the enemy forces and powerfully striking the enemies from the front and the rear.

All the notorious offensives of the aggressors ended up being "offensives of death," "offensives of forlorn hope" by the strategic and tactical leadership of the great leader Comrade Kim Il-song who, scientifically foreseeing the military and political situations coming about and the prospects of the developing war with uncommon insights into fathoming ten, a hundred by seeing one, and correctly combining the immediate task and the prospective task, went forward to smash the intent of the enemy in advance and turn an unfavorable environment into a favorable one.

The great leader Comrade Kim Il-song, ceaselessly creating unique military methods of battle consistent with the demands of modern warfare and the specific conditions of our country, brilliantly embodied them in planning and execution. The unique military methods of battle created by the great leader Comrade Kim Il-song in the Fatherland Liberation War such as assault and extermination by encirclement, mountain battle and night battle, positive battle for position defense, the tank hunting team movement, the aircraft

hunting team movement displayed a tremendous power in crushing the offensives of the enemies at every step of the way and vanquishing the numerical and technical superiorities of the scoundrels.

The Taejon liberation battle organized and commanded by the respected and beloved Comrade Supreme Commander Kim Il-song was a brilliant paradigm of modern encirclement battle.

Beset with defeat after defeat, the enemies were going berserk in defending somehow Taejon, "temporary capital" of the puppets. The U.S. imperialists strengthened the defense of the whole area of Taejon with the total strength of their 24th Infantry Division and puppet troops, on the one hand, and hurriedly mobilizing their First Cavalry Division and 25th Infantry Division in the direction of Taejon, tried desperately to the death to prevent the loss of Taejon by hook or by crook.

The respected and beloved Comrade Supreme Commander Kim Il-song at the helm of the foremost front personally commanded the Taejon liberation operations by intrepid encirclement and annihilation battles combining diverse methods such as strong frontal attack and flank attack, attack in the rear, swift mobile and wheeling actions, ambush and raid.

By the great leader Comrade Kim Il-song's unsurpassed operational guidelines the notorious 24th Infantry Division, a U.S. imperialist aggressive force cracked up to be a "crack" unit, came to be beaten up to pieces at a stroke, and the enemies in their lair of Taejon, were completely encircled and exterminated in the twinkling of an eye. The Taejon liberation operations which, making the so-called "last line of retreat" of the scoundrels collapse like a wet earthen wall, completely wiped out the "ever-victorious invincible division," energetically demonstrated the invincible might of our respected and beloved leader's unique methods of battle and commanding art.

The unsurpassed strategy and tactics and method of battle of the great leader Comrade Kim Il-song, the ever-victorious iron commander, thus turned every place where the aggressors had a foothold into a showdown battlefield of exterminating the enemies, and drove the scoundrels into an inextricable abyss of despair.

The great leader Comrade Kim Il-song, also thoroughly organizing the battle front and the rear into one combat camp and solidly uniting the army and the people around the party, firmly insured the victory of the Fatherland Liberation War.

The great leader Comrade Kim Il-song taught as follows:

"Our people, by fighting in a do-or-die spirit, becoming one in mind and body in this great struggle under the precise leadership of the party and the government of the republic, gloriously overcame the taxing trial of the war, and dealing a shameful defeat to the U.S. imperialists and their lackeys, won the historic victory." ("A Collection of Writings of Kim Il-song," Vol 22, p 423)

A revolutionary war calls for maximally mobilizing and utilizing the human, material potentialities and possibilities of the country in all the political, economic, and military areas. Victory or defeat in a revolutionary, in the final analysis, depends in large measure on how all party, all army, all people are organized and mobilized toward the one objective of war victory.

The great leader Comrade Kim Il-song, viewing the invincible unity and solidarity of our party and people as the most important factor in war victory, sagaciously organized and led the effort to firmly unite all of the people around the party on the basis of strengthening the party organizationally, ideologically.

To strengthen the party and unite all of the people around it was a basic guarantee that was to make it possible to energetically organize and mobilize the human and material resources of the country, national defense potentialities toward war victory under the unitary leadership of the great leader Comrade Kim Il-song.

The third and fourth plenary meetings and the fifth plenary meeting of the Party Central Committee organized and conducted during the war under the chair of the great leader Comrade Kim Il-song were meetings of epoch-making significance in protecting and ceaselessly strengthening the unity and solidarity of the party.

The great leader Comrade Kim Il-song, by setting forth all the principled questions arising in strengthening the party organizationally and ideologically such as establishing *chuche* in party construction and party activity and setting up the unitary ideology system of the party, establishing a steely discipline within the party and ceaselessly tempering the party spirit of party members, and strengthening the kindred ties between the party and the masses, led the way in extraordinarily strengthening the might and combat strength of our party.

The respected and beloved leader Comrade Kim Il-song also led the way in firmly uniting the broad masses of all strata around the party while further consolidating the worker-peasant alliance to suit the wartime environment by energetically launching the struggle among the functionaries of the party and administrative organs to thoroughly carry through the class line and mass line and improve their work method and style.

Thus the combat strength of the party became enhanced and the politicoideological unity of the army and the people united airtight around the party and the leader--this became a firm guarantee for strengthening the *chuche* force of our revolution and winning the victory of the Fatherland Liberation War.

To consolidate the rear in waging war is one of the important factors in war victory.

The great leader Comrade Kim Il-song, setting forth the militant slogan "Everything for War Victory!" with a view to unifying the battle front and the rear into one military force, took the positive measure to revamp all branches of the people's economy on a wartime footing in a short period of time. And he had all the necessary measures formulated for providing material and economic strength for war victory.

Rehabilitating the destroyed industries and developing the rural economy with the revolutionary spirit of self-reliance and fortitude highly displayed in loyal response to the militant appeal of the great leader Comrade Kim Il-song, our people went forward to energetically launch the struggle for wartime production and frontline support. And even in the difficult wartime environment, they created our own munitions industry and admirably insured the production of war materials such as weapons.

Under the sagacious leadership of the great leader Comrade Kim Il-song, with the battle front and the rear organized into one strong combat camp and with all of the people vigorously launching in unison into the struggle to defend the freedom and independence of the fatherland firmly united around the party and the leader, our people were able to win victory in every battle and the U.S. imperialists, repeatedly defeated on every battle front, at last had no alternative but to bend their knees before our people. Thus the showdown fight with the U.S. imperialists over three years ended in the victory of our people.

Truly, the historic victory of the Fatherland Liberation War was the great victory of the chuche military thought and unsurpassed commanding art of the respected and beloved leader Comrade Kim Il-song, the ever-victorious iron commander and the Supreme Commander of our revolutionary armed forces, and the energetic demonstration of the invincible might of our People's Army and all of the people firmly united around the party and the leader.

Our people's victory eloquently proved the truth that no force could conquer the people who under the sagacious leadership of their party and leader have risen up for the sake of the freedom, independence, and progress of their fatherland, tightly holding their destiny in their own hands. It also demonstrated the fact that the strength of the masses of people who are firmly united around their party and leader, deeply convinced of the correctness of their cause, is invincible and that a country with such people, even if it is a small country, could vanquish a big enemy.

The great victory of the Fatherland Liberation War, bashing in the stuck-up nose of U.S. imperialism vaunted as the "mightiest" in the world, started the scoundrels on their downhill slide. Our people through the Fatherland Liberation War checked and frustrated the U.S. imperialist ugly ambition for world hegemony and firmly defended the peace and security of the world, and energetically encouraged and inspired the revolutionary peoples to the anti-imperialist, anti-U.S. struggle.

The immortal achievement compiled before the times and history by the great leader Comrade Kim Il-song by leading the Fatherland Liberation War to victory is shining brilliantly in the history of the anti-imperialist, anti-U.S. struggle of our people and the revolutionary peoples of the world.

In the past 30 years since the victory of the Fatherland Liberation War was won under the sagacious leadership of the great leader Comrade Kim Il-song, truly great changes have taken place in our revolutionary struggle and construction task.

Our party and people, smashing the sophistry of the enemies ranting that we would never be able to rise again in a hundred years, have established a

socialist power of self-dependence, self-support, and self-reliant defense in a short period of time, and today are dynamically struggling under the banner of conversion of the whole society to the chuche ideology to win the ultimate victory of socialist, communist construction.

Our revolution has yet to be completed, and we are faced with the heavy yet sacred task to hasten the reunification of the fatherland and the ultimate victory of the Korean revolution.

Today, on account of the U.S. imperialist machinations to provoke another war, the danger of war is constantly hanging over our country.

The U.S. imperialists, openly declaring that the Korean peninsula is "the testing ground for confrontation of strength" in the 1980s, are bringing weapons of mass slaughter such as nuclear weapons into south Korea and are even hatching the heinous plot to deploy neutron weapons.

The military exercises "Team Spirit 83" recently conducted by the U.S. imperialists and the south Korean puppets show well to what extent the machinations of the U.S. imperialists and their lackeys to provoke another war have gone. The military exercises "Team Spirit 83" conducted on the biggest scale in history were, in fact, a "preparatory war," "trial war" of the U.S. imperialists designed to throw into south Korea in a short time their enormous aggressive armed forces "in case contingency" and invade the northern half of the republic.

At present, with the U.S. imperialists and the Japanese militarists, and the south Korean puppets stepping up the machinations to form an aggressive tripartite military alliance to a final phase, the U.S. imperialist policy of war of aggression on the Korean peninsula is reaching an extremely adventurous stage.

On account of the U.S. imperialist machinations to provoke another war, today the Korean peninsula is becoming a dangerous region where another war may break out.

All of the people and officers and men of the People's Army must heighten revolutionary vigilance at all times against the intensifying war provocation machinations of the U.S. imperialists and the south Korean puppet gang, and must go forward to complete every preparation to make it possible to cope with war, maintaining an alert, dynamic posture.

The U.S. imperialist aggressors must act prudently, never forgetting the lesson of the history of their miserable defeat in the Korean war 30 years ago.

Our people do not want war but absolutely are not afraid of war.

If in the past Korean war the U.S. imperialists got their left cheek slapped by our people and started on their downhill slide, when the scoundrels unleash another of aggression they will get their right cheek slapped



this time and come to walk the road of ultimate downfall. If the scoundrels come at us recklessly, we will stop at nothing until resolutely making an end of it for good.

Invincible are our people and People's Army going forward to fight holding aloft the banner of the chuche ideology, firmly united around the party and the leader.

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TO GO DOWN TO THE BASE LEVEL AND SET THE MASSES IN MOTION IS THE TRADITIONAL  
WORK METHOD OF OUR PARTY

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[Article by Kim Chong-ho]

[Text] At present all of the party members and working people of the whole country, energetically launching the struggle for the creation of "the speed of the '80s," are performing fresh miracles and exploits day after day in the fulfillment of this year's battle task. Today's realities wherein the revolution and construction are ceaselessly deepening and developing, call upon all of the guidance functionaries to deeply go into the seething sites of production and substantially help the work of the base-level unit. To go down to the base level and successfully carry out the revolutionary task at hand, setting the masses in motion, is the traditional work method early on created by the great leader Comrade Kim Il-song, and the invariable work method which all of the functionaries must firmly maintain.

Our party always presents it as the first and foremost requirement in improving the work method of the functionaries to penetrate the realities all the time and work, breathing together with the masses.

Sunch'on County Party Committee, loyally upholding the guideline of the party, positively launched the struggle in the past period to establish the revolutionary work method among the functionaries to go down to the base level, strapping on knapsacks after the style of the Anti-Japanese Guerrillas, and energetically inspire the masses while working and living together with the producer masses. Through this struggle a new turnaround came to occur in the work method and style of all functionaries in the county, the combat strength of base-level party organizations came to be enhanced, and the revolutionary ethos of superiors and subordinates joining forces and going forward to successfully carry out the revolutionary task at hand came to be thoroughly established.

By continuing to thoroughly carry out the traditional work method of our party calling for going down to the base level and setting the masses in motion, we shall admirably perform the mission and role as commanding personnel of the revolution and respond in loyalty to the high political trust and expectations of the party and the leader.

To go in deep among the producer masses and go forward to solve all pending questions, positively setting the strength and wisdom of the masses in motion, is the revolutionary work method our party is invariably maintaining.

What kind of work method the party of the working class maintains in mass guidance is an important criterion showing the might and leadership power of that party.

The revolutionary work method is a powerful weapon for firmly uniting the broad masses and organizing and mobilizing them in the revolution and construction. The party of the working class, if only it firmly maintains a correct work method, can successfully realize leadership for the revolution and construction.

Inasmuch as the leadership of the party for the revolution and construction is a task to awaken the broad masses and organize and mobilize them in the revolutionary struggle, it begins with going into the realities where the masses work and live, and is successfully insured through the course of helping the masses and highly inspiring their revolutionary fervor and creative positiveness.

The masses of people are the most intelligent and resourceful beings in the world. The masses of people are teachers possessing rich, many-sided living knowledge and experience acquired through the course of practice. It is the masses of people who know the realities best, and it is also none other than the producer masses who present creative, constructive opinions for moving work forward. Without going in deep among the masses of people it is impossible to understand the realities and in consequence, not only will it be impossible to formulate precise guidance measures but should this come to occur, it will be impossible to avoid subjectivism, bureaucratism. If the realities are to be deeply understood and a correct method is to be formulated for the solution to a question, it is imperative to go down to the base level and deeply go into the realities where the producer masses live and work. Only then will it be possible to insure the scientific nature and concrete character of guidance and go forward to solve all questions arising in the realities to suit the demands and interests of the masses. Therefore, to go down to the base level and set the masses in motion becomes the revolutionary work method the party of the working class must always maintain in mass guidance.

To go in among the masses and set them in motion is the traditional work method of our party.

The great leader Comrade Kim Il-song taught as follows:

"For the guidance functionaries to conduct work with people, going in among the masses, and for superiors to help subordinates is the traditional work method of our party." ("A Collection of Writings of Kim Il-song," Vol 15, p 555)

The great leader Comrade Kim Il-song, brilliantly embodying the immortal chuche ideology and the revolutionary mass line in mass leadership during the glorious anti-Japanese revolutionary struggle period, created the Anti-Japanese Guerrillas

work method. The Anti-Japanese Guerrillas work method is the traditional work method of our party and as such, constitutes the prototype of the great-leader-style work method.

For the functionaries to go down to the base level and set the masses in motion constitutes the most important part of the content of the great-leader-style work method. Comprehensively synthesized in the great-leader-style work method are the concrete methods and ways necessary for the functionaries to go in among the masses and go forward to deal with everything to suit the wishes and demands of the people, placing the interests of the masses of people in the first and foremost place, and launch the revolutionary struggle, inspiring the revolutionary fervor and creative positiveness of the masses. Therefore, this constitutes the guiding principle which must be strictly adhered to at all times in establishing the revolutionary work method.

It is the intrinsic demand of our party to firmly maintain the traditional work method of going down to the base level and setting the masses in motion.

Ours is a church-oriented revolutionary party going forward to carry out the revolution and construction, firmly believing in the masses of people and setting their inexhaustible strength in motion.

It is becoming the iron rule of our party activity to always breathe together with the masses and go forward to solve all questions, relying on the masses.

From the revolutionary nature of our party, within the party there can only be the work method of carrying out the revolution and construction, forming kindred ties with the masses and setting the masses in motion.

All the work and activity of our party through and through start from the interests of the masses of people and are thoroughly subordinated to them.

Our party, going in among the masses of people and reflecting their demands and aims, formulates the line and policy, and also carries out the task to carry them through, setting in motion the inexhaustible strength and creativity of the masses of people. Apart from the masses of people there can be no such things as our party work and activity. Being deeply rooted among the masses of people and kindred ties formed with them is precisely where the source of the invincible might of our party lies. This bespeaks the fact that ours is indeed a genuine revolutionary party struggling for the sake of the broad masses of people such as the working class. Therefore, the work method of going down to the base level and setting the masses in motion constitutes a work method peculiar to our party. Only by firmly maintaining this work method is it possible to go forward to defend to the end the revolutionary character of ours as a church-oriented party.

To go down to the base level and set the masses in motion is an important requirement of our functionaries in acquitting themselves fully of their basic revolutionary responsibility.

Our functionaries born of the masses of people are the people's errand boys charged with the glorious mission to serve for the sake of the masses of people.

If our functionaries are to acquit themselves fully of their mission and role as the people's faithful servants, they must become functionaries faithfully serving for the sake of the masses of people, always going in deep among the masses and sharing life and death, joys and sorrows alike with them.

If our functionaries, considering themselves as some extraordinary beings just because they have become commanding personnel, were to think of their position erroneously as something like a government position in olden days, they would be unable to work in a manner befitting the people's faithful servants. Our functionaries absolutely must not become either bureaucrats of dictation and commandism lording over the people or some extraordinary beings living divorced from the people.

Only by going in among the masses of people and devotedly struggling in their interest can the functionaries acquit themselves fully of their basic revolutionary responsibility.

Only the functionary who with an intense party spirit, working class character, and people-mindedness goes in among the masses all the time, eats and works together with them, and works always with a tolerant attitude, can become the genuine functionary of the chuche-oriented party.

The great leader Comrade Kim Il-song, brilliantly embodying the revolutionary work method of our party, the work method of going down to the base level and setting the masses in motion, has set a precious example of the genuine work method which our functionaries must always maintain.

The course of the respected and beloved leader Comrade Kim Il-song's revolutionary activity over more than half a century is a glorious history in which, always firmly believing in the masses of people and being with them, he has personally led in the field the revolution and construction to victory.

The great leader Comrade Kim Il-song, throughout the period from the time he set a brilliant example of mass leadership early on during the anti-Japanese revolution under the revolutionary slogan "Just as fish cannot live apart from water, the guerrillas cannot live apart from the people" to the present, has led our revolutionary struggle and construction task along the one road of victory, always going in among the people and setting their strength and wisdom in motion. In the process, the genuine revolutionary work method of the working class, our party's revolutionary, people-minded work method of going down to the base level and setting the masses in motion has come to be ceaselessly developed and consummated.

The respected and beloved leader Comrade Kim Il-song, after liberation too, just as he had done day in, day out during the anti-Japanese revolutionary struggle, always went in among the people and led them to the awesome struggle to build a new fatherland, and during the formidable days of the war, defying raining enemy bullets and shells, continued to walk the rugged road of the front line and the rear and energetically inspired the entire party and all of the people to the sacred war of exterminating the enemies.

In such difficult postwar period when everything had been destroyed, going in among the people firmly convinced that it would be possible to build a new life

once again as long as there were the party, the government, and the people, the great leader Comrade Kim Il-song energetically called them to the majestic struggle for postwar rehabilitation and reconstruction. For our party and people, the postwar period was a very difficult, complex period. At such a juncture the great leader Comrade Kim Il-song, personally visiting the working class of Kangson, acquainted them in detail with the circumstances of the country and the intent of the party, and saying to them that the party was firmly believing in the working class, energetically inspired them to a great upswing in socialist construction. Amid this majestic march our people wrote a new page of the history of chollima in this land, racing forward taking ten steps, a hundred steps when others were taking one step while crushing the wriggling of all kinds of enemies.

The great leader Comrade Kim Il-song's historic on-the-spot guidance in Kangso County and Ch'ongsan-ri constitutes a priceless paradigm of having further deepened our party's traditional work method of going down to the base level and setting the masses in motion, to suit the new environment of socialist construction.

The great leader Comrade Kim Il-song, personally visiting Ch'ongsan-ri in February 1960 and spending several days, sat knee by knee with the peasants and discussed with them the questions arising in party work and rural economic management, and unlocked the locked-in links one by one.

The on-the-spot guidance of the great leader Comrade Kim Il-song in Ch'ongsan-ri caused a basic turnaround to be brought about in the work method of functionaries of the party and state, and economic organs, and this became an epoch-making event in thoroughly establishing the work system of superiors substantially helping subordinates.

The ceaseless on-the-spot guidance of the great leader Comrade Kim Il-song is warmly reaching all regions of the country, all areas of the revolution and construction, and every nook and corner of our people's life. There is no place where the great leader Comrade Kim Il-song's on-the-spot guidance has not reached from the northernmost end of the country to a small remote island off the coast of the West Sea.

Thus the glorious revolutionary history of the great leader Comrade Kim Il-song is the genuine history of the people-minded leader who has been and still is dedicating his whole life for the sake of the people, being with them throughout. It is because of this that the history of leadership of our respected and beloved leader is so great and shining.

The traditional work method created by the great leader Comrade Kim Il-song is being ever more brilliantly carried on and developed by our party.

Our party, sagaciously organizing and leading the task to embody the great-leader-style work method to suit the demands of the new environment wherein the conversion of the whole society to the chuche ideology is out front, has caused a revolutionary turnaround to occur in all areas of party work and party activity.

Our party, establishing partywide an orderly work system of going down to the base level, is sagaciously leading the functionaries in going in among the producer masses and substantially conducting political work, work with people, and boldly, daringly launching all tasks.

The guideline for all functionaries to go in among the masses and sow seeds and harvest with their hands, the guideline for launching work after correctly establishing the methodology, and the guideline for substantially helping the base level after gaining an overall grasp are revolutionary guidelines set forth by our party for embodying the great-leader-style work method to suit the demands of the conversion of the whole society to the chuche ideology.

With the revolutionary work habit thoroughly established among our functionaries under the sagacious leadership of our party to go down to the base level, strapping on knapsacks as did the commanding officers of the Anti-Japanese Guerrillas, and help and lead the masses, party work has come to be conducted more spiritedly, vibrantly. Thus the ties between the party and the masses have become strengthened further, and the trust of the masses of people in our party has become an absolute one. Our people thorough life have come to more firmly hold the revolutionary faith that only our party is the great bosom which can go forward to achieve national prosperity and growth in this land, assuming responsibility for the destiny of the people and that only the road the party teaches is the road of victory and glory.

It is because of such inseparable kindred ties between the party and the masses of people that ours is becoming a revolutionary party which is so great with such invincible might.

Today our party calls for more thoroughly establishing the traditional work method of going down to the base level and setting the masses in motion to suit the demands of the developing realities.

To firmly establish the work method for the functionaries to go in deep among the masses and set them in motion arises as an even more urgent question in the case of the functionaries of the county party committee, which is the base-level executive unit of our party.

The great leader Comrade Kim Il-song taught as follows:

"It depends altogether on the county party committee whether or not county work is done well. If the county party committee, with a grip on all fronts, all segments of county work as a collective guidance organ, as planning staff of the county, commendably drives the policy of the party home and properly conducts organizational work, and if the cadres take the lead, all questions will be solved." ("A Collection of Writings of Kim Il-song," Vol 16, pp 284-285)

The county party committee is the base-level executive unit of our party which, assuming direct responsibility for all county work, organizes, guides, and executes it. And the county party committee is directly responsible for the life of the workers, peasants, and all inhabitants within the county.

If county work is to be done well, it is imperative to ceaselessly enhance the role of the county party committee, which is planning staff of the county, and

of its functionaries. Only if all the functionaries of the county party, who are closely connected with production units, always go in among the masses and listening to the demands of the masses, resolve them, and holding discussions with the masses, lead them, is it possible for the county party committee, with a grip on all tasks within the county, go forward to correctly organize and execute them.

In the past period our Sunch'on County Party Committee, by energetically launching the struggle to thoroughly carry through the guideline of the party for the party functionaries to go down to the production sites and step up the revolution and construction, highly promoting the revolutionary fervor and creative positiveness of the masses, was able to improve the work method of the functionaries and successfully carry out the revolutionary task facing the county.

The great leader Comrade Kim Il-song, visting our county on several score occasions since the time he gave his personal on-the-spot guidance for the work of Sunch'on County Rural Committee in February 1946 to the present, brightly illuminated on each occasion the direction and the method for the county to take.

Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song our county, where there was only one small insignificant chemical plant in bygone days, has today strengthened and developed into a big county possessing a powerful coal production base and a building materials production base, large-scale heavy industry factories and light industry factories, medium and small local industry factories and strong agricultural production foundations--which all have great significance in the overall development of the national economy.

The duty and role our county is charged with in the overall development of the people's economy of the country are very important.

The county party committee, starting from the position and role of our county, has closely planned and coordinated organizational political work aimed at making the functionaries go into the seething production sites and successfully carry out the assigned revolutionary task, positively setting party members and working people in motion.

The county party committee has directed keen attention above all to making all functionaries systematize, habituate it to go down to the base level and work and live in accordance with the base-level guidance system set down by our party.

Our party has already had a correct work system established for county party functionaries to go down to the base level and work. How highly the superiority of this work system is displayed depends in large measure on how county party committee functionaries go forward to embody the demands of the revolutionary work system set down by the party.

The county party committee has been directing keen attention all the time to making all of the party functionaries go down to the base level and substantially



help the party work of factories, enterprises, and cooperative farms like the leading character of feature film "County Party Responsible Secretary."

Just because the functionaries have gone down to the base level, it does not mean that the objectives of base-level guidance will be attained spontaneously. Certain functionaries of the county party committee showed the tendency for a while to be deskbound in their office and even when visiting the base level, they did not go in among the masses but merely visited the office of a factory party committee or a ri party committee. The county party committee has been launching an earnest struggle to smash the old framework for the party work method and make all of the functionaries go down to the production sites and work, deeply immersing themselves among the masses. Here, the work on which the county party committee put primary emphasis was that of energetically organizing and conducting ideological indoctrination and ideological struggle aimed at doing away with the old viewpoint and old framework among the functionaries.

The county party committee, in view of the fact that ours is a party leading the masses, has made it clearly understood among the functionaries that unless they go in among the masses and make contact with the masses, they cannot correctly conduct work with people, the basics of party work, on the one hand, and substantially conducted the work of routinely summing up the progress in the work they have done at the base level. And the struggle has been launched positively to overcome the disorderly phenomenon of calling up base-level functionaries and at the same time, important meetings of the county party too have been organized and conducted at production sites with mobility.

Through such process the viewpoint and attitude toward the masses have come to be properly established among the functionaries, and their ethos of going down to the base level and living and working, becoming one with the producer masses, has come to be highly displayed. It has become possible to see always at the blind end in the mine gallery, by the machine, by the field the responsible functionaries of the country such as county party guidance members in overalls reeking of oil and earth, and through them it has become possible to timely ascertain the opinions and demands of the masses. Thus the county party committee has become able to substantially exercise base-level guidance with a precise grip on overall county work.

We have come to deeply learn by experience through life that the base-level guidance system set down by the party is the most superior work system which makes the functionaries live and work, always becoming one with the masses, and precisely understanding the voice of the masses, go forward to solve pending questions in a timely manner.

Another work which the county party committee has organized and conducted in establishing the work method to go down to the base level and set the masses in motion is that of making all functionaries thoroughly carry through the guideline of the party for them to sow seeds and harvest with their own hands at the production site.

For the guidance functionaries to go in deep among the producer masses and sow seeds and harvest with their own hands is an important requirement they must strictly observe at all times in base-level guidance.

The county party committee, clearly acquainting the functionaries with the guideline of the party for sowing seeds and harvesting with their own hands, has made the guidance functionaries of all departments and units work with the revolutionary ethos to go down to the base level and if statistical data are required, personally draw them up, and if there are people to meet or a matter to verify, personally go down to the field and meet the people or concretely verify the matter.

In particular, the responsible functionaries have briskly launched the task of organizing and mobilizing party members and working people to carry through the teachings of the great leader Comrade Kim Il-song and the policy of the party, going in among the masses and personally delivering lectures and mounting agitation and guiding study. But this task cannot be conducted on the high standard required by the party by pep talks once or twice or organizational work alone. For a while, the phenomenon remained to be overcome among certain functionaries that instead of going down to the base level and personally organizing work, they merely issued a reminder and directive and even made others draw up the document which they were rightly to write themselves.

The county party committee, by creating a practical model for base-level guidance and generalizing it through the course of giving prominence to the work of Chiktong Coal Mine, has been able to successfully overcome the work method of formalism and expedientialism remaining among functionaries.

To give prominence to the work of Chiktong Coal Mine which has an abundant deposit and accounts for a big ratio in countywide coal production has had very important significance in increasing the coal production of the numerous coal mines in the county.

The county party committee, based on the teachings of the great leader Comrade Kim Il-song and the guideline of the party for increasing the coal production of Chiktong Coal Mine, has made the responsible functionaries write up explanatory talk notes and agitation materials, go down to the blind end in the mine gallery and briskly launch political work while working together with the coal miners. At the same time, making an all-out mobilization of various propaganda and agitation means such as the mobile art agitation team and the broadcasting car, the county party committee has channeled an intensive economic agitation, on the one hand, and whenever a new film is released, showing it to the coal miners with priority, has positively boosted their morale.

In the course of working together with the coal miners at the blind end in the mine gallery we came to learn that even though they were exerting themselves to excavate just one more ton of coal with loyalty hotter than fire, they were unable to normalize coal production on a higher standard because the work of insuring the necessary conditions was lagging behind.

We have positively organized and conducted the work to go down to the relevant factories and enterprises and channeling political work to the workers, make them produce and secure by a societywide movement the materials and tools urgently required in coal production. Again, in order to solve the housing question of the coal miners, by building several hundred housing units in a

short period of time, mobilizing the county's construction force and the forces of county organs, enterprises, and street people's neighborhood units, we have made the coal miners focus all their strength on coal production free from any worry.

Such organizational political work undertaken by the county party committee has made it possible to ceaselessly enhance the revolutionary fervor and creative positiveness of the coal miners and normalize coal production on a high standard, and the practical examples of base-level guidance set in the process have shown their great worth in making all of the functionaries in the county thoroughly carry through the guideline of the party for them to go down to the base level and sow seeds and harvest with their own hands.

Our experience has eloquently proved that the guideline of the party for sowing seeds and harvesting with one's own hands constitutes indeed a firm guarantee which makes the functionaries become the fervent propagandist, positive realizer of the policy of the party.

In order to establish the revolutionary work method to go down to the base level and set the masses in motion, the county party committee has also planned and coordinated organizational political work so as to make the functionaries go in deep among the producer masses and lead by personal example party members and working people.

For the functionaries to lead by personal example is a powerful method to indoctrinate the masses and inspire their revolutionary fervor and creative positiveness.

For the guidance functionaries, becoming the standard bearer of the ranks, to show a paradigm of leading by personal example, has a strength greater than several hundred words in indoctrinating and moving the masses, and in and of itself constitutes powerful political work.

The county party committee, every time the county is faced with an enormous construction project or a new militant task, not only has mobilized all of the county party functionaries to undertake negotiating the difficult corners but has always made the guidance functionaries energetically lead the masses in the forefront in guiding and helping the work of base-level units.

It happened when carrying out the work of building a village of Kumch'on Cooperative Farm into a socialist modern rural village.

It was a very formidable task to complete with the county's own strength in a short period of time numerous construction projects such as the construction of a multistory building of several score housing units, a store, a conference hall, billeting quarters, and a gymnasium.

The county party committee, with a view to carrying through the programmatic teachings of the great leader Comrade Kim Il-song for building a modern socialist rural village, organized and conducted in the field on several occasions conferences such as the conferences of the executive committee, and arranged for the county party members to directly take on the most difficult project.

As construction began, it was not just one or two questions such as materials that had to be solved. The responsible functionaries of the county party, in addition to securing brick production by personally going down to the brick factory and working together with the workers, took the lead in backbreaking work such as excavation work and erection work. Inspired by this, the functionaries of county organs and enterprises, by vigorously launching in unison into carrying out their assigned construction project and completing it far ahead of schedule, made a village of Kumch'on Cooperative Farm transformed into a modern socialist rural village admirably complete with all the cultural and welfare facilities and living conditions.

Life shows that only if all functionaries, always standing at the forefront of the people, become the standard bearer going forward to open up an attack route in accordance with the guideline of the party, can they enjoy a deep trust and respect of the people and acquit themselves fully of their basic revolutionary responsibility as functionaries of a motherly party.

Thus with the guideline of the party for going down to the base level and setting the masses in motion thoroughly carried through, the work method of the functionaries has come to epochally improve and a great success has come to be scored in the overall work of the county.

As a result of the new turnaround that has occurred in the work method of the functionaries, the base-level party organizations and functionaries have come to move more briskly among the masses, and with the voice of the party energetically echoing across the masses, the masses have come to move in unison in tune with the wavelength of the party. Thus the teachings of the great leader Comrade Kim Il-song and the guideline of the party have come to be timely transmitted and driven home and the revolutionary ethos thoroughly established among all party members and working people to carry them through unconditionally, thoroughly.

Today with all the party members and working people in our country rising up in unison in the struggle for the creation of "the speed of the '80s" with infinite loyalty to the party and the leader, all production units are performing unprecedented miracles and innovations.

All this achievement is the precious fruits brought by the revolutionary guideline of our party for the guidance functionaries to lead the revolutionary struggle and construction task, going down to the base level and setting the masses in motion.

By more thoroughly carrying through the guideline of the party for going down to the base level and setting the masses in motion, we shall firmly unite all party members and working people around the party and the leader and go forward to energetically hasten the victory of the cause of conversion of the whole society to the chuche ideology.

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SELF-RELIANCE IS AN IMPORTANT CHARACTERISTIC OF THE COMMUNIST REVOLUTIONARY  
ETHOS AND REVOLUTIONARY SPIRIT

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[Article by Son Song-p'il]

[Text] Self-reliance is one of the basic principles which must invariably be maintained in the revolutionary struggle and construction task, and constitutes an important characteristic of the communist revolutionary ethos and revolutionary spirit.

Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song our people, by displaying the revolutionary spirit of self-reliance throughout the historical period from the time the beginning of the Korean revolution was marked to the present, have been able to courageously overcome all kinds of barriers and trials encountered and perform great leaps forward and miracles, and build a socialist power of self-dependence, self-support, and self-reliant defense in this land where only centuries-old backwardness and poverty used prevail. Practical experience eloquently shows that self-reliance is indeed the source of invincible strength firmly guaranteeing the victory of the revolution and construction and constitutes a powerful ideomental weapon which makes it possible to successfully build the communist society, the supreme ideal of mankind.

To highly display the revolutionary spirit of self-reliance is one of the important guidelines our party puts out front today in order to make the struggle continue to upsurge for the creation of a new march speed, "the speed of the '80s."

All functionaries and party members and working people, by loyally upholding the guideline of the party with all their hearts and more highly displaying the communist revolutionary ethos, the revolutionary spirit of practicing self-reliance, shall brilliantly carry out the enormous tasks of socialist construction before us and go forward to hasten the ultimate victory of the revolutionary cause.

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Self-reliance is a thoroughly revolutionary stand that believes in one's own strength and relying on it, goes forward to carry out the revolution and construction.

One of the important questions arising in the revolution and construction is that of holding what kind of stand and attitude toward one's own strength. Depending on whether one views one's own strength as the main stuff and relying on it, pushes ahead with the revolution and construction, or one is intent on living depending on others, success or failure in the revolution and construction comes to be determined. Self-reliance is precisely the revolutionary stand which makes it possible to most exactly solve this crucial question arising in the revolution and construction.

To say to practice self-reliance means to go forward to solve all questions mainly with one's own strength without depending on others. Put another way, it means to manufacture what is nonexistent, seek out more of what is in short supply, and go forward to courageously break through barriers and trials without being afraid of them.

Self-reliance is a lofty revolutionary ethos, revolutionary spirit based on the immortal chuche ideology.

As the immortal chuche ideology enunciates, the master of one's destiny is oneself and the strength to work out one's destiny also resides in oneself. Therefore, the masses of people must necessarily believe in their own strength and go forward to solve all questions on their own. Only by highly displaying the revolutionary ethos and struggle spirit of going forward to solve all questions, believing in one's own strength and relying on it, is it possible to successfully conduct the difficult and complex struggle to remake nature and society and ultimately, brilliantly build the communist society, the supreme ideal of mankind.

Self-reliance, because it thoroughly embodies this basic demand of the revolution and construction enunciated by the immortal chuche ideology, constitutes a powerful weapon energetically pushing the revolutionary struggle and construction task, and a militant slogan which must be held aloft until winning the ultimate victory of the revolutionary cause of the working class.

Self-reliance, which embodies the demand of the immortal chuche ideology, constitutes an important characteristic of the lofty revolutionary ethos, revolutionary spirit of the communists.

The great leader Comrade Kim Il-song taught as follows:

"Self-reliance---this is one of the important characteristics of the communist revolutionary ethos and revolutionary spirit. The communists must lead the revolution to victory, always mobilizing the strength of their country's people, and must know how to break through whatever barriers with their own strength and build a new society." ("A Collection of Writings of Kim Il-song," Vol 15, p 424)

The communists, who struggle to completely realize the independent stand and attitude of the masses of working people, have characteristics of their own not only in their view of the world but also in their revolutionary ethos, revolutionary spirit. What constitutes one of the important characteristics of the revolutionary ethos, revolutionary spirit of the communists is precisely that of practicing self-reliance.

Self-reliance is above all the revolutionary ethos and the revolutionary spirit stemming from the intrinsic nature of the communists.

The communists are voluntary revolutionary fighters struggling to comprehensively insure an independent, creative life for the masses of working people. The communists start the revolution neither by someone's directive or coercion nor do they conduct the revolutionary task to show themselves off. The communists, with a firm faith in the correctness of the communist cause and the inevitability of its victory and with a stern will to completely realize the independent stand and attitude of the masses of people, surmounting all difficulties, voluntarily set out on the road of revolution and regard it a great glory to dedicate themselves to the revolution. He who has no such revolutionary awareness and stern will, he who, looking up to others, hesitates and wavers in the face of a barrier, can never be said to be a communist.

The revolutionary awareness and will of the communists are highly manifested in the practical struggle to realize their lofty historic mission.

The communists, who hold it as their lofty mission to liberate the masses of working people such as the working class from all manner of enslavement and constraint and build the communist society, the supreme ideal of mankind, absolutely cannot fight revolution, depending on anyone else. Revolution can be neither exported nor imported. In consequence, the communists must struggle with the spirit of fighting revolution, believing in their own strength and relying on it--the revolutionary spirit of self-reliance.

Self-reliance, because it is a thoroughly independent struggle ethos, struggle spirit of going forward to solve on one's own responsibility all questions arising in the revolution and construction, makes it possible for the communists to successfully carry out their lofty historic mission. Self-reliance, again because it is a creative struggle ethos, an indomitable struggle spirit of ceaselessly going forward while manufacturing what is nonexistent and seeking out more of what is in short supply, firmly guarantees the victorious forward movement of the communist revolutionary cause. Because it is thus a most thoroughly independent spirit, a creative struggle ethos, an indomitable revolutionary spirit, self-reliance becomes a revolutionary ethos, a revolutionary spirit peculiar to the communists, and the source of invincible strength firmly guaranteeing the victory of the revolution and construction. Apart from self-reliance the communist revolutionary ethos, revolutionary spirit is unthinkable nor is it possible to insure the victorious forward movement of the revolution and construction.

This bespeaks the fact that self-reliance constitutes precisely the revolutionary ethos and struggle spirit which makes it possible for the communists to hold fast to the revolutionary stand to the end and brilliantly accomplish their historic mission.

Self-reliance is also the communist revolutionary ethos and revolutionary spirit arising in connection with the peculiar character of socialist, communist construction.

Socialist, communist construction is the process of a difficult and complex struggle which must chart an unfamiliar path never before walked by anyone. In

the process will arise many questions that must be solved for the first time and so will be encountered multilayer barriers and trials.

It is impossible to correctly carry out socialist, communist construction with any extant formula or experience. The questions arising for the first time in socialist, communist construction one must think out solely with one's own head and go forward to solve relying on one's own strength. In other words, one must establish chuche and practice self-reliance.

Moreover, under conditions that socialist, communist construction is being conducted on a nation-state unit basis today, it arises as a very important question to live and work with the revolutionary ethos and struggle spirit of self-reliance.

Of course, the communist cause takes on an international character. But under conditions that the people of each country are living and struggling on a nation-state unit basis, socialist, communist construction cannot but be conducted on a nation-state unit basis to suit the specific conditions of each country. Today the communists and people of each country, above all through commendably conducting their country's revolution and construction, are discharging their national duty and at the same time their international duty as well. It is the process of the law of the developing communist revolutionary movement in the present period that the revolution and construction are being conducted independently on a nation-state unit basis.

Under such conditions, only if one, holding aloft the revolutionary slogan of self-reliance, goes forward to solve with one's own strength all questions to suit the interests of the people of one's country and the specific conditions of one's country, can one energetically push the revolution and construction of one's country and go forward to hasten the victory of the communist cause ultimately on a worldwide basis.

The communist revolutionary ethos and revolutionary spirit of self-reliance, by maximally promoting the strength and wisdom of the masses of people who are the subject of history, firmly guarantees the victory of the revolution and construction which are being conducted on a nation-state unit basis.

The masses of people are the masters of the revolution and construction and the decisive factor remaking nature and society.

The masses of people create all the wealth of society with their own strength, and go forward to remake the world and advance history with their own struggle. Indeed, the strength and wisdom of the masses of people are inexhaustible; and once these are promoted correctly, there cannot be any task that cannot be done. The revolutionary ethos and struggle spirit of self-reliance makes the masses of people, who possess such powerful strength, highly display their revolutionary fervor and creative wisdom in the revolution and construction, keeping deeply engraved in their hearts the awareness of being the masters. Precisely herein lies the reason the communists hold self-reliance as their peculiar revolutionary ethos, revolutionary spirit throughout the historical period of conducting the revolutionary struggle and construction task.



All this eloquently show that self-reliance is indeed one of the important characteristics of the communist revolutionary ethos and revolutionary spirit and that only when they thoroughly carry through the revolutionary principle of self-reliance, can they energetically push the revolution and construction of their country and ultimately contribute genuinely to the international cause of the working class.

(2)

Self-reliance is a militant slogan the great leader Comrade Kim Il-song has been holding aloft from the first days he early on set out on the road of revolution, and a peculiar revolutionary spirit deeply engraved in our people's hearts. The might of the communist revolutionary ethos and revolutionary spirit of practicing self-reliance has been eloquently proved through the practice of our revolution, and its vitality is being demonstrated more energetically with each passing day.

The great leader Comrade Kim Il-song taught as follows:

"As a result of having established chuche and practiced self-reliance, we have been able to move our country's revolution along the fastest road, and score victory and success, overcoming layers and layers of barriers and trials. Chuche and self-reliance--these are the basic guarantee for all our successes." ("Answers to Questions Posed by Foreign Journalists," 1973 edition, p 97)

In the entire course of the Korean revolution over more than half a century there have been incalculably many arduous trials and formidable barriers. But with the great leader Comrade Kim Il-song brightly illuminating the road ahead for the revolution with the radiant rays of chuche and holding aloft the revolutionary banner of self-reliance, our people have been able to score prideful victories and successes in the revolution and construction, successfully overcoming the barriers and bottlenecks encountered.

The great leader Comrade Kim Il-song, already at the dawn of our revolution enunciating the profound truth of chuche that the masters of the Korean revolution are the Korean people themselves, sagaciously led the young communists and the people so as to make them highly display the struggle ethos and revolutionary spirit of self-reliance in going forward to fight revolution with their own strength. Even under the most formidable conditions that there were neither the rear of a state nor the support of a standing army our people were able to energetically launch the anti-Japanese revolutionary war and attain the historic cause of fatherland restoration, striking down the brigandish Japanese imperialists because they stoutly struggled, holding aloft the revolutionary slogan of self-reliance set forth by the great leader Comrade Kim Il-song. Indeed the anti-Japanese revolutionary struggle was a sacred struggle that created the shining tradition of self-reliance and showed its immense vitality to the hilt. Our people through the historic anti-Japanese revolutionary struggle eloquently proved the truth that when struggling with the revolutionary spirit of self-reliance loyally upholding the sagacious leadership of a great leader, it is possible to vanquish any enemy, however strong, and win a ringing victory.

The attainment of national independence was a historic event of epoch-making significance in the struggle of our people to build a new society, a new life. But immediately after liberation, for us there were neither experience nor economic resource nor technology urgently required for building a new society. Furthermore, on account of the U.S. imperialist occupation of south Korea by force, the unified development of the nation was blocked and layer after layer of formidable barriers came to be piled upon the road ahead for the revolution. Even under such conditions, by dynamically moving forward with people who had strength offering strength, people who had technology offering technology, people who had money offering money, on the firm faith that if they were to move forward along the road illuminated by the great leader Comrade Kim Il-song, they would be able to admirably build a new society, a new Korea without fail, our people were able to brilliantly carry out the democratic revolution in a historically short span and score a prideful achievement in building a new fatherland.

In the past Fatherland Liberation War, too, which was a showdown fight to determine the destiny of the fatherland and the people, by believing in their own strength and highly displaying an incomparable sacrificial spirit and mass heroism our people were able to vanquish the U.S. imperialist aggressors vaunted as the "mightiest" in the world for the first time in history and gloriously defend the glory of the fatherland and gains of the revolution.

The invincible vitality of the revolutionary spirit of self-reliance which has become our people's traditional revolutionary ethos, was displayed to the hilt in the rewarding postwar struggle for the rehabilitation and development of the people's economy and socialist construction.

The postwar circumstances of our country were truly difficult. Even in the difficult period when everything had been destroyed and it was difficult to determine where to begin, our people heroically struggled, rising up like the phoenix with the firm faith that they would be able to admirably build a new life once again without fail if they were to move forward with that vigor, that spirit of having won victory in the formidable war. The great leader Comrade Kim Il-song firmly believed in the people and the people struggled with the revolutionary spirit of self-reliance united as one around our leader; as a result, the enormous task of postwar rehabilitation and reconstruction of the people's economy in our country was brilliantly carried out in a short period and an epoch-making advance came to be registered in all aspects of economic construction and people's life.

Thus the prideful victories and achievements scored by our people in the formidable Fatherland Liberation War and postwar rehabilitation and reconstruction have eloquently shown that inexhaustible and invincible is the strength of a people practicing self-reliance under the sagacious leadership of their party and their leader, firmly convinced of the correctness of their cause. Self-reliance--this was indeed a powerful ideomental source which, giving our people the strength of the phoenix, enabled them to make something come of nothing.

The normous tasks for basic socialist construction in our country called for a higher display of the revolutionary spirit of self-reliance.

Precisely at such a juncture the great leader Comrade Kim Il-song convened the historic December 1956 plenary meeting of the Party Central Committee, set forth the militant slogan "Increasing Production and Practicing Conservation, Let Us Fulfill the Five-Year Plan Ahead of Schedule!" and personally visting the working class of Kangson, energetically inspired them to a great upswing in socialist construction. Amid the great upswing in socialist construction and the torrential stream of the chollima movement that swathed the workers party era in splendor the machinations of the internal and external enemies bent on standing in the way of our people's forward movement were blown to smithereens and a great leap forward and advance were achieved in economic and cultural construction, and the most superior socialist system was thoroughly established in this land.

By dynamically moving forward highly displaying the revolutionary spirit of self-reliance our people brilliantly carried out the historic postwar task of industrialization in a mere 14 years, a task which others had taken one century, nay, several centuries to accomplish, and on the heels of it, came to fulfill the grand Six-Year Plan as much as 1 year and 4 months ahead of schedule in terms of total volume of industrial production, and in the fulfillment of the Second Seven-Year Plan projecting a high developmental speed of the economy and unprecedentedly enormous construction, too, are scoring brilliant victories and achievements.

These prideful achievements scored in our country at a time when economic unevenness is sweeping across the world and many countries are going through a serious economic crisis constitute an energetic demonstration of the sagacity of the leadership of our party and the heroic mettle of our people going forward to stoutly fight firmly united around the party.

Our party, embodying the great leader Comrade Kim Il-song's immortal chuche ideology and thought on continuing revolution, and setting forth the revolutionary guideline for the speed battle, has been sagaciously leading the entire party and all of the people in dynamically moving forward with the revolutionary spirit of the speed battle joined to the chollima. Thoroughly embodied in the speed battle guideline set forth by our party is the revolutionary demand for believing in one's own strength and highly displaying the revolutionary spirit of self-reliance and bringing about a fresh leap forward and innovation in socialist construction.

As under the sagacious leadership of the party the mettle of the speed battle was displayed vigorously on every front, every battlefield of socialist construction, the unprecedented "70-day battle speed" was created, and today the struggle is energetically under way for the creation of "the speed of the '80s." Amid this dynamic march have been erected many monumental creations in edifice brilliantly adorning the chuche era, and a fresh great revolutionary upswing is happening in socialist construction. The struggle launched under the sagacious leadership of our party for the creation of a new march speed of socialist construction, "the speed of the '80s," is a mass struggle thoroughly embodying the realistic demands of our developing revolution where the conversion of the whole society to the chuche ideology is out front, and a rewarding struggle for hastening the attainment of the chuche revolutionary cause, more highly promoting the revolutionary ethos and staunch revolutionary spirit of our people practicing self-reliance. The struggle for the creation

of "the speed of the '80s" shows the revolutionary will and firm faith, exactly as they are, of our people intent on going forward to stoutly fight forever following the party and the leader, glorifying the immortal revolutionary achievements of the respected and beloved leader Comrade Kim Il-song for ten thousand generations to come by bringing about a fresh great leap forward on all fronts of socialist construction under the revolutionary slogan of self-reliance.

Truly, the entire journey of the Korean revolution over more than half a century is a travel of glory in which the miracle and leap forward of the century have been performed in this land, negotiating corner after corner of formidable trial holding aloft the revolutionary slogan of self-reliance set forth by the great leader Comrade Kim Il-song, and a prideful history which has energetically shown the invincible might of our people firmly united around the party and the leader and the vitality of their communist revolutionary ethos, revolutionary spirit of practicing self-reliance.

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To more highly display the communist revolutionary spirit of self-reliance which is becoming the traditional revolutionary ethos of our people, is one of the pressing demands arising before us today when socialist construction is deepening and developing on a new higher level.

The great leader Comrade Kim Il-song taught as follows:

"To go forward to solve all questions, believing in one's own strength and relying on one's own strength is the invariable principle firmly held by our party and the government of the republic in the revolutionary struggle and construction task, and the basic method to successfully occupy the new prospective targets." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 27)

Our revolution, which has dynamically moved forward along the one road of victory and glory under the revolutionary banner of the great chuche ideology, has advanced onto a new higher stage. Today, loyally upholding the militant program set forth by the party, we are launching the struggle to convert the whole society to the chuche ideology and more immediately, to win the complete victory of Socialism. In order to successfully carry out this glorious and rewarding revolutionary duty, we must energetically push the work of remolding social beings the communist way in accordance with the demands of the chuche ideology, on the one hand, and go forward to thoroughly lay the material and technical foundations of Socialism, Communism.

The immediate struggle task we face today in the area of socialist economic construction is that of fulfilling the Second Seven-Year Plan ahead of schedule and occupying the grand 10 major prospective targets of socialist economic construction in the 1980s.

The Second Seven-Year Plan and the 10 major prospective targets of socialist economic construction are awesome struggle targets premised on the practice of self-reliance. Practicing self-reliance is precisely where an important guarantee which makes it possible to successfully carry out the enormous tasks

facing us, bringing about a ceaseless leap forward in socialist construction, and make the whole country seethe with a fresh great revolutionary upswing lies.

Today our party has set forth the revolutionary guideline for all branches, all units to more highly display the communist revolutionary ethos and revolutionary spirit of self-reliance to suit the realistic demands of socialist construction.

In order to make all functionaries and party members and working people more highly display the communist revolutionary ethos, revolutionary spirit of practicing self-reliance, it is imperative to strengthen chuche ideology indoctrination among them.

The immortal chuche ideology calls on people to hold an attitude befitting the master toward their country's revolution. Put another way, the chuche ideology calls on them to go forward to break through the bottlenecks and barriers encountered with their own strength, firmly on the stand and viewpoint befitting the master of the revolution, giving up dependence on others. To say to live and struggle in accordance with such demand of the chuche ideology means precisely to practice self-reliance. Only he who has thoroughly armed himself with the chuche ideology can believe in his own strength and display an intense sense of responsibility in discharging his revolutionary duty, and energetically step up production and construction, manufacturing what is nonexistent and seeking out more of what is in short supply.

We must aggressively launch ideological indoctrination work aimed at arming the functionaries and party members and working people with the theory of the chuche ideology, and make every place where they work and live filled to overflowing with the study ethos to arm themselves with the chuche ideology, the life ethos to struggle in accordance with its demands. Only by so doing is it possible to make all functionaries and party members and working people continue to accelerate the march speed of socialist construction with the revolutionary spirit to turn unfavorable conditions into the favorable and make something come of nothing, with the stern will to go forward to resolve everything with their own strength even if the higher echelons do not supply the necessary thing although it will be good if they do.

In order to highly promote the revolutionary ethos, the revolutionary spirit of practicing self-reliance, it is also imperative to go forward to positively launch the struggle among party members and working people to learn from the lofty revolutionary ethos of the late anti-Japanese revolutionary fighters and the brilliant examples of self-reliance set by the 10 party members of Nakwon and today's unsung heroes.

The traditional ethos of self-reliance highly displayed by the late anti-Japanese revolutionary fighters during the most formidable period of our revolution constitutes today a precious ideomental heritage encouraing and inspiring to ceaseless leap forward and innovation our party members and working people who are going forward to energetically hasten the cause of conversion of the whole society to the chuche ideology. Again, the revolutionary spirit of self-reliance displayed by the 10 party members of Nakwon during the past Fatherland Liberation War and during such difficult postwar period, and the lofty ideomental features of today's unsung heroes teach party members and working people with vivid

example of how they should discharge their assigned revolutionary duties with what posture and on what stand. As can be seen in feature films "Always with One Heart" and "Oath Sworn on That Day," the 10 party members of Nakwon, even amid the flames of the fierce war, in the period of arduous postwar rehabilitation and reconstruction, displayed to the hilt the lofty revolutionary spirit to devotedly struggle, giving their all, for the sake of carrying out the revolutionary duties assigned them by the party, the indomitable fighting spirit to keep up continuing revolution, continuing forward movement, surmounting all difficulties. Firmly believing in and following none but our great leader and our party, and highly displaying the revolutionary spirit of absolutism, unconditionality in carrying through the line and policy of the party, they broke through with their own strength the barriers and trials encountered. When living and fighting with such genuine revolutionary ethos, revolutionary spirit of self-reliance, there can be no task that cannot be done, no fortress that cannot be occupied.

All functionaries and party members and working people, emulating the lofty example of self-reliance set by the late anti-Japanese revolutionary fighters and the 10 party members of Nakwon, and today's unsung heroes, must mobilize and utilize all reserves and possibilities to the hilt and always brilliantly carry out their assigned revolutionary duties.

In order to make the whole society filled to overflowing with the revolutionary ethos, the revolutionary spirit of practicing self-reliance, it is important that the functionaries should plan and coordinate organizational political work, setting practical example.

The practical example of the functionaries, who are commanding personnel of the revolution, has influence greater than a hundred words. The functionaries, always going in among the masses and leading them by personal example, must set the practical example of practicing self-reliance and widely generalize it. The functionaries, also timely discovering new positive examples of successfully carrying out assigned tasks with the revolutionary spirit of self-reliance, must plan and coordinate organizational political work aimed at positively fostering their development. Thus they must lead every battlefield of socialist construction in more highly displaying the revolutionary spirit of self-reliance and energetically stepping up production and construction.

The struggle to highly display the revolutionary spirit of self-reliance is a rewarding struggle to hasten the victory of our revolutionary cause, maintaining the fresh great revolutionary upswing in socialist construction.

All functionaries and party members and working people, by successfully carrying out their assigned revolutionary task more highly displaying the communist revolutionary ethos and revolutionary spirit of practicing self-reliance, shall bring about a new leap forward and innovation in socialist construction and brilliantly carry out the glorious mission and duty they have shouldered before the times and the revolution.

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THE REACTIONARY NATURE OF THE FLUNKEYISM OF U.S. WORSHIP AND THE IDEA OF  
FEAR AND SERVILITY BEFORE THE UNITED STATES BEING SPREAD IN SOUTH KOREA

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[Article by Han Ung-sik]

[Text] Today one of the important questions arising in heightening the south Korean people's national sovereignty consciousness and making them more energetically launch into the struggle for anti-U.S. independent-ization and antifascist democratization is that of opposing flunkeyism and thoroughly establishing chuche.

The flunkeyism of U.S. worship and the idea of fear and servility before the United States, which are being spread in south Korea, are the most harmful and dangerous reactionary ideas which, paralyzing the national sovereignty consciousness of the south Korean people, are beautifying and embellishing the U.S. imperialist colonial rule over south Korea.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The U.S. imperialists and their lackeys, with a view to sustaining their colonial fascist rule, have spread in south Korea the flunkeyism of U.S. worship and the idea of fear and servility before the United States."  
[No bibliographic reference given]

The flunkeyism of U.S. worship and the idea of fear and servility before the United States, which are being widely spread in south Korea, are the ideas of treason against the country and the people most harmful and dangerous of the myriad reactionary ideological currents flowing in south Korea today.

The flunkeyism of U.S. worship is the idea of worshipping and serving the U.S. imperialists caught up in the delusions of U.S. imperialism; the idea of fear and servility before the United States is the idea of servilely submitting to all kinds of atrocities of U.S. imperialist aggression and plunder, threat and blackmail and coercion afraid of the so-called "might" of the U.S. imperialists.

The flunkeyism of U.S. worship has its source in the ideological viewpoint and stand of blindly worshipping and following the U.S. imperialists; the idea of fear and servility before the United States has its source in the ideological viewpoint and the mental and psychological state of fatalistically accepting servility before the U.S. imperialists awestruck with the "might" of the U.S. imperialists.

But both have this in common that from start to finish they are the flunkeyish ideological viewpoint and stand to exalt and serve the U.S. imperialists and live relying on the "strength" and "help" of the U.S. imperialists.

Therefore, the flunkeyism of U.S. worship and the idea of fear and servility before the United States are essentially reactionary ideas of treason against the country and the people blindly following and blindly acting, bending the knee before the U.S. imperialist neocolonialist aggression policy and pressure.

The imperialists, in realizing their aggression and domination of other countries, hold military aggression and at the same time, always ideocultural infiltration, as one of their important methods and means.

The ideocultural infiltration by the imperialists, playing the role of a "scout" prior to their military aggression, is becoming the means of ideopsychological warfare to make their military occupation easier and rationalize, maintain and consolidate their colonial enslavement policy.

The U.S. imperialist ideocultural infiltration into Korea began already as early as one century ago and has been more deepening since their military occupation of south Korea following 15 August [liberation in 1945].

The U.S. imperialists, who are bent on realizing their ugly aggressive ambition for world hegemony with a tight grip on south Korea as their colonial bastion in Asia, as their bridgehead for aggression against the continent, have been militarily occupying south Korea and enforcing their colonial enslavement policy, on the one hand, and have ceaselessly been intensifying their ideocultural infiltration.

Here, the U.S. imperialists have put primary emphasis on widely spreading in south Korea the flunkeyism of U.S. worship and the idea of fear and servility before the United States.

What has made it the basics in U.S. imperialist ideocultural infiltration into south Korea to widely spread the flunkeyism of U.S. worship and the idea of fear and servility before the United States is above all related to the fact that that is the basic direction of the U.S. imperialist global ideocultural aggression in the present period.

Today when all nations, the peoples of all countries, demanding the independent stand and attitude, are dynamically moving forward along the road of sovereignty, it has become impossible for the U.S. imperialists to ideoculturally underpin their ugly ambition for world hegemony solely by their general preachings for "freedom," "peace," "democracy" or temporizing talks in defense of the "permanancy" of the capitalist system.



From this, the U.S. imperialists intended to move in the direction to make the socialist countries collapse from within, instilling in them the delusions of U.S. worship and fear of the U.S. imperialist "might," and ideologically disarm the national liberation struggle, putting the yoke of colonialism once again on the revolutionary peoples and paralyzing the national sovereignty consciousness of the peoples of enslaved colonial states.

Thus the U.S. imperialists have created the myth of the "superiority" and "might" of U.S. capitalism and come to mobilize all the ideocultural means and methods in spreading the myth in other countries.

The U.S. imperialist ideocultural infiltration into south Korea constitutes one of the important links in such ideocultural aggression of the U.S. imperialists being perpetrated on a worldwide basis.

In their ideocultural infiltration into south Korea, the U.S. imperialists have put great efforts into paralyzing the south Korean people's national sovereignty consciousness and forcing on them national nihilism and the idea of servility before the United States, and have come to cling to a more cunning method, putting the south Korean puppets out front as their lackeys.

For nearly 40 years since the fall of Japanese imperialism to the present the U.S. imperialists have been intensifying stage by stage their ideocultural infiltration into south Korea and have been systematically perpetrating machinations to spread the flunkysim of U.S. worship and the idea of fear and servility before the United States.

Preparing a colonial ruling system of a new type and with a view to completely realizing it in south Korea, the U.S. imperialists prevented the development of national culture, repressing the national sovereignty consciousness rapidly heightening among the south Korean people in the period from liberation through the 1950s, on the one hand, and made it their main objectives to spread in earnest the flunkysim of U.S. worship and the idea of fear and servility before the United States and make them prevail in the ideocultural realm of south Korean society.

From this, destroying every one of the progressive ideological, educational, and cultural organs in south Korea, the U.S. imperialists organized their own system of ideocultural aggression on the ruins of them, and based on it, through the U.S. military government and the puppet regime, in the name of "introduction" of the U.S. style "ideology and culture" and "way of life," forced them on south Korea lock, stock, and barrel.

Thus the U.S. imperialist bourgeois ideas and system of decadent education and culture were transferred in toto to south Korea, and English and "the U.S. way of life" were imported, which spread like infectious diseases in south Korea.

This process was intensified further during the past Korean war and pushed one notch higher in the postwar period.

Thus, as the U.S. imperialists themselves said, "the 'final battle' of U.S. culture to conquer south Korean culture was launched," and U.S. ideology and culture, the worship and fear of U.S. imperialism at last came to occupy a dominating position in south Korea.

In the period from the 1960s through the 1970s when the crisis of the U.S. imperialist colonial ruling system deepened comprehensively and the south Korean people's antifascist democratization struggle was developing vigorously, the U.S. imperialists and their lackeys ever more intensified their machinations to spread in south Korea the flunkeyism of U.S. worship and the idea of fear and servility before the United States.

In this period, the main objective of the U.S. imperialist ideocultural infiltration machinations lay in making the flunkeyism of U.S. worship and the idea of fear and servility before the United States take roots more deeply in all aspects of social life of the south Korean people.

In order to "rationalize" and extensively spread the flunkeyism of U.S. worship and the idea of fear and servility before the United States, the U.S. imperialists and the south Korean puppet gang brought into south Korea the U.S. theories of reactionary bourgeois philosophy and economics, and sociology, and raving about the "acclimatization" of U.S. culture or "modernization," took to perpetrating machinations of so-called "acclimatization."

On account of such ideocultural infiltration machinations of theirs, the flunkeyism of U.S. worship and the idea of fear and servility before the United States came to be more deeply rooted in all aspects of social life in south Korea such as the political and economic, ideological and cultural aspects.

As we moved into the 1980s when the U.S. imperialist colonial rule began to be cracked and the antifascist democratization struggle of the masses expanded into an anti-U.S. independent-ization struggle, the machinations of the U.S. imperialists and their lackeys to spread the flunkeyism of U.S. worship and the idea of fear and servility before the United States have come to advance onto a more cunning and vicious stage.

The U.S. imperialists and the south Korean puppet gang have come out with a new signboard that the ideological consciousness of the south Korean people must be turned what they call "advanced," no longer the "introduction" or "acclimatization" of U.S. culture.

The sophistry of the U.S. imperialists and their lackeys about the so-called "advanced" is a cunning part of their machinations to obliterate the south Korean people's national sovereignty consciousness and spread the flunkeyism of U.S. worship.

At present the U.S. imperialists and the south Korean puppet gang are wildly ranting that in order to make the ideological consciousness "advanced," it is imperative to change the mode of cultural "exchanges" between the United States and south Korea from an "indirect" mode into a "direct" mode and by far expand cultural exchanges.

Thus today the U.S. imperialists continue to conduct cultural "exchanges" through ideocultural means the same as before, on the one hand, and taking mainly the youth and students of south Korea and people of all strata to the United States and through instilling in them the flunkeyism of U.S.

worship and the idea of fear and servility before the United States, are scheming by using them as a medium to even more deeply spread in south Korea the flunkeyism of U.S. worship and the idea of fear and servility before the United States. The U.S. imperialists, establishing in 1981 "committee for cultural exchanges between south Korea and the United States," their new ideocultural infiltration apparatus, and through this committee "jointly composed of the government and the people," are taking large numbers of south Korean youths and students and people of all strata to the United States in the name of "study in the United States" or "overseas study and training." And by playing the game of "inviting" so-called "mission" or "observation group" to the United States and forcing U.S. ideology and culture on them, the U.S. imperialists are further intensifying the spreading of the flunkeyism of U.S. worship and the idea of fear and servility before the United States.

Today in south Korea the flunkeyism of U.S. worship and the idea of fear and servility before the United States are deeply rooted not only in the ideological, mental and moral aspects of life but also in all aspects of social life such as the political and economic, and cultural aspects, and are exerting great harmful effects on people's ideological consciousness.

No small number of the south Korean people, especially the reactionary ruling circles, filled with the flunkeyism of U.S. worship and the idea of fear and servility before the United States to the marrow, have been immersed in the U.S. mode of thinking, and the south Korean political system, clumsily copying the U.S. imperialist political system, is practicing "governance" in accordance with the directive of the U.S. administration in the direction of U.S. internal and external policies. The economic "development" strategy and the economic management method, too, follow the reactionary mode of economic management in the United States which changes depending on the direction of the U.S. imperialist economic "aid" policy and how things go there.

In the cultural realm such as education and religion, literature and arts the idea of U.S. worship and the idea of fear and servility before the United States are rooted even more deeply.

Education in south Korea thoroughly copies that of the United States in its idea and system, and content, and the christian community which is dominated by U.S. missionaries, is being subjected to believing in U.S. "god" and U.S. preachings.

What is U.S. style carries the day in literature and arts, even in spoken and written language, etiquette and life customs.

The spreading in south Korea of the flunkeyism of U.S. worship and the idea of fear and servility before the United States is a product of the U.S. imperialist policy of ideocultural aggression against south Korea and an inevitable result of the ideocultural infiltration machinations which the U.S. imperialists and their lackeys have been systematically perpetrating.

The reactionary nature of the flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being spread in south Korea lies first of all in that by spreading the delusions of U.S. imperialism and the myth of U.S. imperialist "might" thus making the

aggressive and plunderous nature and frailty of U.S. imperialism invisible, they beautify and embellish U.S. imperialism and talk in defense of it.

U.S. imperialism is the head of modern imperialism which most harshly tramples the aim and demand of the masses of people for the independent stand and attitude, and is combining class domination and racial oppression most viciously on a worldwide basis.

U.S. imperialism is the most shameless fascist system which, relying on large-scale armed forces and police, covert espionage apparatus and all kinds of evil fascist laws, is holding down and suppressing the independent demands and aims not only of their own country's people but also of the oppressed nations and peoples of the world. U.S. imperialism is also the most cruel system of exploitation and plunder which, relying on state monopoly capitalism, intensifies exploitation and plunder against the masses of people, and by so-called "aid" and "trade" is viciously raking in the resources and fruits of labor of other countries.

U.S. imperialism is also the ringleader of aggression and war, and as such, is the author constantly threatening the peace and security of the world.

But today's U.S. imperialism is going through a very serious crisis in all aspects of social life such as the political and economic, and military aspects, and internally and externally, is being sucked into an ever more difficult plight.

Such realities notwithstanding, those who have been immersed in the flunkeyism of U.S. worship and the idea of fear and servility before the United States, are blabbering that U.S. imperialism is the "incarnation" of "freedom" and "democracy," and are raving that U.S. capitalism is "neocapitalism," "people-minded capitalism." Also claiming that U.S. imperialism has become so-called "adjustable capitalism" which is quite capable of preventing in advance panic and catastrophe and "adjusting" unemployment and poverty, they present it as an accomplished fact as if U.S. imperialism alone became able to enjoy "stability and prosperity."

Therefore, they preach that other countries must necessarily receive the U.S. imperialist "protection" and "aid."

Thus the flunkeyism of U.S. worship and the idea of fear and servility before the United States are serving to beautify and embellish U.S. imperialism which is aggressive and plunderous from start to finish and defend its machinations of foreign aggression and its policy of colonial enslavement.

The reactionary nature of the flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being spread in south Korea, also lies in that by making the colonial character of south Korean society invisible they rationalize the U.S. imperialist colonial rule over south Korea.

Today south Korea has been reduced to a complete U.S. imperialist colony where national sovereign rights have been utterly obliterated.

The whole of south Korea is under U.S. imperialist military occupation, and the jugular of all aspects of social life such as the political and military, economic and cultural aspects is grasped and shackled by the U.S. imperialists.

The U.S. imperialist military occupation and colonial rule are being affirmed and legitimized in so-called "legal" terms by numerous "treaties" and "agreements" concluded between the U.S. imperialists and the south Korean puppet gang, and are being implemented, supervised and controlled by the ruling apparatuses in the field and so-called "joint apparatuses" in south Korea.

This shows that the actual master holding all the actual powers in south Korea is none other than the U.S. imperialists and that the U.S. imperialists hold unlimited authorities which make it possible for them to direct and order the south Korean puppet gang as they please and perpetrate oppression and plunder against the south Korean people.

The whole of south Korea is under U.S. imperialist military occupation, and all aspects of social life such as the political and economic, cultural and military aspects are grasped and ruled by the U.S. imperialists.

The U.S. imperialists have turned south Korea into their source of cheap human and material resources, into their market for surplus commodities, and are exploiting and plundering the south Korean people as they please.

The root cause of all the sufferings and misfortunes, miseries and adversities the south Korean people are going through lies precisely in the U.S. imperialist colonial rule.

Nevertheless, those in south Korea who have been immersed in the flunkeyism of U.S. worship and the idea of fear and servility before the United States, ranting as if the Korean nation were a "weak nation" and the south Korean people essentially "lacked a self-reliant character," are inspiring national nihilism, and are coming out with the preposterous argument that only by receiving the U.S. imperialist "aid" and "protection" will they be able to develop "self-reliantly."

The south Korean puppet gang, propagandizing as if south Korea were a sovereign "independent state," are depicting the puppet regime as "national government," the enslaved economy as "self-reliant economy," and are persistently beautifying and embellishing the south Korean puppet army, a colonial mercenary army, as "national defense army" and the decadent U.S. culture as "national culture."

The scoundrels, propagandizing as if the various enslaving "agreements" they concluded with the U.S. imperialists were products of the exercise of sovereignty of an independent state, are beautifying and embellishing their true identity of treason against the country and the people.

Thus the flunkeyism of U.S. worship and the idea of fear and servility before the United States, by concealing the colonial character of south Korea and the puppet gang's true identity of treason against the country and the people and by obliterating the independent aims of our nation and making it impossible to believe in the chuche force of the nation, are positively fostering and defending the U.S. imperialist colonial rule over south Korea.

Today the flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being widely spread in south Korea, on account of such reactionary nature, are producing grave, harmful aftereffects.

The harmful nature of the flunkeyism of U.S. worship and the idea of fear and servility before the United States lies above all in that, by paralyzing the south Korean people's national sovereignty consciousness and class awareness, these are inflicting great harm on the south Korean people's struggle for anti-U.S. independent-ization and antifascist democratization.

The south Korean people's sovereignty consciousness is expressed in opposing the U.S. imperialist colonial enslavement policy and the south Korean puppet gang's anti-people, fascist rule.

Therefore, to heighten the south Korean people's national sovereignty consciousness and class awareness arises as a serious question in the revolutionary struggle of the south Korean people to realize the independent-ization and democratization of south Korean society and reunify the divided fatherland.

The flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being spread in south Korea, by inspiring inferiority complex and nihilism against their own nation and class and themselves and by spreading the idea of worship of and dependence on the U.S. imperialists, are making it impossible for the south Korean people to take the stand as the master in the struggle to independent-ize and democratize south Korea and reunify the divided fatherland.

Thus by making it impossible for the south Korean people to correctly understand the realistic plight in which our nation and their class are placed and to separate friend and foe, these are making it impossible for the south Korean people to positively launch into the struggle against national, class enslavement.

The flunkeyism of U.S. worship and the idea of fear and servility before the United States thus constitute the most harmful and dangerous ideological poison gnawing at the national sovereignty consciousness of the south Korean people and paralyzing their class consciousness.

The perniciousness of the flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being widely spread in south Korea also lies in that these are trampling our nation's precious cultural legacies and laudable manners and customs in south Korea.

Our nation through its long history has inherited precious cultural legacies and laudable manners and customs.

These precious and admirable cultural legacies and laudable manners and customs our people have historically created and preserved are the fruits of creative labor and life of the masses of people.

Therefore, the national cultural legacies and laudable manners and customs have important significance in enhancing the national confidence and pride of our people.

The flunkeyism of U.S. worship and the idea of fear and servility before the United States which are being spread in south Korea are becoming an ideological element of poison that works to positively bring in the U.S. imperialist reactionary, decadent ideology and mode of thinking, literature and arts, way of life, on the one hand, and to inspire the trampling and obliteration of the cultural legacies and laudable manners and customs peculiar to the Korean nation.

Today in south Korea our language is changing into a hodgepodge language based on the Yankee language, and existential literature and abstract art are carrying the day, and the law-of-the-jungle "U.S. way of life" is deeply digging into various aspects of social life.

In south Korea where the "U.S. way of life" characterized by extreme individual egoism, immorality and corruption, and mammonism has been deeply spread, lascivious literature and film, and music are carrying the day.

In south Korean society where acts of immorality and corruption are prevalent, acts of immorality such as parents killing their children or children murdering their parents unhesitatingly and the so-called "tourist business" utterly trampling national and human dignities, are becoming part of the social trend.

And the precious cultural legacies of which our nation boasts to the world are being damaged, and precious cultural legacies are becoming important objects being offered to the U.S. master.

This astounding reality prevailing in south Korean society shows well how gravely the negative effects of the flunkeyism of U.S. worship and the idea of fear and servility before the United States are trampling and destroying our nation's precious cultural legacies and laudable manners and customs.

By so doing the U.S. imperialists and their lackeys are trying to emasculate our people's national pride and honor, national sovereignty consciousness, trampling our national cultural legacies in south Korea.

Today when the flunkeyism of U.S. worship and the idea of fear and servility before the United States are being widely spread in south Korea by the U.S. imperialists and their lackeys, an important task facing the south Korean people is that of opposing flunkeyism and thoroughly establishing chuche.

Only by opposing flunkeyism and thoroughly establishing chuche is it possible to heighten the national sovereignty consciousness among the south Korean people and make them dynamically launch into the struggle for anti-U.S. independent-ization and antifascist democratization.

To oppose flunkeyism and thoroughly establish chuche is a priority requirement in the revolutionary struggle of the masses of people for the independent stand and attitude.

Moreover, under conditions that the flunkeyism of U.S. worship and the idea of fear and servility before the United States are being so widely spread

as in south Korea today, the question of opposing flunkeyism and establishing chuche arises as an even more urgent question.

Only by thoroughly opposing flunkeyism and firmly establishing chuche is it possible to uproot the delusions and worship, fear of U.S. imperialism, and national nihilistic ideological viewpoint and mode of thinking, which are exerting harmful effects on the ideological consciousness of the south Korean people, and make the south Korean people more dynamically launch into the struggle for anti-U.S. independent-ization and antifascist democratization.

Only by so doing is it possible to drive out the U.S. imperialists from south Korea and liquidate the colonial ruling system, regain national sovereign rights and go forward to further hasten the historic cause of fatherland reunification.

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